

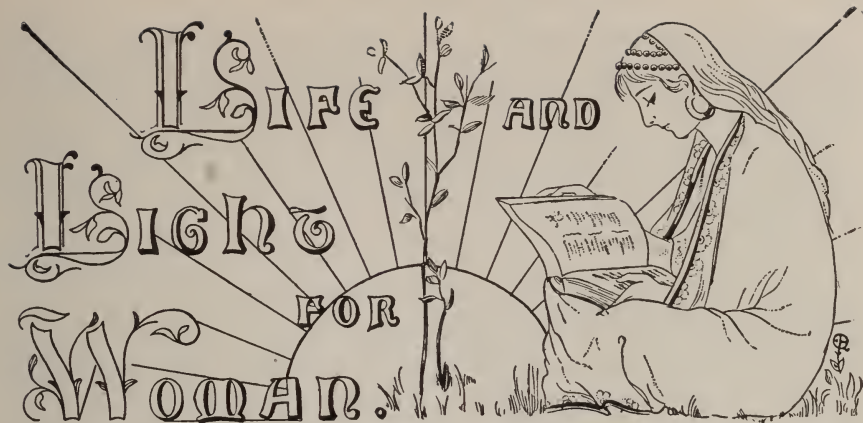


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VOL. XXIII.

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No. 7.

Expect Great Things from God. Attempt Great Things for God.

THE last mail from West Central Africa brings the sad tidings of the death of Miss Minnie A. Clark, at Chisamba, of malarial fever. The loss to the mission and to her work seems irreparable, but the event comes from One who can make no mistakes, and we must believe that it is best. A fuller notice of her life and work will be given in the next number.

ST. PAUL's principle of action, "I am made all things to all men, that I might by all means save some," is put into constant use on mission ground. The latest is a plan of a native pastor in Turkey who has "ordered an American newspaper, which has the best pictures of the World's Fair. He says that if he has it, many will come to see it, and that will give him an opportunity to talk with them on spiritual things."

"WHEN Wm. Carey learned that his missionary son had accepted a diplomatic appointment in the British service, he said, regretfully, 'He has shriveled into an ambassador.'"

THROUGH the vigorous action of the United States Government, the Sultan of Turkey has made complete indemnity for the burning of our schoolhouse in Marsovan, the total loss being made good. The Sultan has also promised a firman for the school, which will place it on a permanent basis and exempt it from all taxes. Except for the trying delay, which will oblige the teachers and pupils to remain in their cramped quarters much longer, the burning of the building may prove a blessing instead of a disaster.

We take the following suggestions for meetings from *The Student Volunteer*, adapting them to those of our auxiliaries. *The Student Volunteer* is a little magazine issued in the interests of the "movement," and is a bright, suggestive publication. The suggestions are:—

1. Three speakers should be selected early, and referred in detail to all accessible literature on their respective topics, each one being assigned one main division of the outline.
2. The subject should be announced in the monthly meeting previous, and later in all available places.
3. Special prayer should be offered for the meeting, the speakers, the leader, and those who do or should attend.
4. The leader should make no speech in opening. The first speaker should be announced by the end of the first ten minutes at the latest.
5. The speakers should confine themselves rigidly to ten minutes each, and should speak without notes.
6. Two minutes might profitably be taken by the leader, after the speakers have finished, in emphasizing the main topic of the meeting or some salient point in it.
7. The closing minutes might well be spent in a season of prayer, in which many will participate.

AMONG the many adverse criticisms on missionary work heard from travelers who do not take the pains to really inform themselves as to what is accomplished, it is refreshing to have such emphatic favorable testimony as is given by the remarkable travelers, Mrs. Isabella Bird Bishop and Miss Gordon Cumming. In a book recently published by the latter lady, there is a most earnest chapter on "The Last Commandment" that it would be well for every Christian to read. We regret that our space does not allow more than a few short extracts. She says: "Surely ours will be the unspeakable loss if we fail to take our share in tilling His vineyard, even as ours will be the wondrous gladness, if hereafter we may rejoice with him over those whom he has called out of the darkness of dreary heathenism into his glorious light. Assuredly such gladness will never be the portion of those whose selfish religion has only led them to cling to the cross for their own salvation, but whose love has been so cold that they have never striven to hold out a helping hand to draw others to the same sure refuge. Nor will there be much gladness in the heart of that man or woman who has to remember how carefully all offerings for Christ's work on earth, and missions in particular, were so regulated as never to involve the sacrifice of any social luxury. So many people have the habit of calling their small change their mite, that they really seem to persuade themselves that there is a certain value in offering

very small sums ; they forget that the widow's two pence were specially blessed because they were actually all her possessions, and the gift bespoke sure faith in the Giver of daily bread." Of the lad with the barley loaves she says : "Suppose that instead of five loaves he had possessed fifty, and when called upon to give them up to the Lord he had claimed a right to retain forty-five for the use of his own family and friends, only giving up a tithe for the Master's use,—do you think that his meager offering would have been made the groundwork of that miracle?"

It has been well said that when we refuse justly to proportion our alms to our income, there is very good reason to expect that God will proportion our income to our alms. "There is that withholdeth more that is meet, yet it tendeth to poverty."

THE OLDEST OF SOLDIERS' MONUMENTS.

[For the LIFE AND LIGHT.]

MILLIONS of American people, from the Atlantic to the Pacific, a month ago remembered, most appropriately and touchingly, the many heroes who fell in battle to preserve this great republic.

The two towers on the following pages are the oldest of soldiers' monuments, telling of great suffering and persecution for the cause of Christianity, and for which we all should feel deeply a debt of gratitude. These towers are found in the city of Edessa, of Mesopotamia, the ancient Ur of the Chaldees, where the patriarch Abraham was born, and tradition calls the Erech founded by Nimrod (Gen x. 10, 11), many ancient landmarks bearing the names of both.

In Christ's time Edessa was a central and great heathen city,—one of "the ends of the earth" to which he told his beloved disciples to go and preach the gospel in that last and parting message. Christianity was early introduced in Edessa ; and Armenian history tells us of the Armenian king, Abgar Ucomo, who corresponded with Christ, inviting him to his beautiful city, and that Thaddeus, one of the seventy, made this the seat of his apostolic labors. An unchallenged record, however, is found on the coins of Abgar, in 170 A. D. : the cross of Christ is placed instead of the previous symbols of idol worship. There was a Christian church in Edessa as early as 202 A. D. A hundred years later, through the teachings of Gregory, the Illuminator, the Armenian king, Tiridates, became a Christian, and was baptized ; and then a "national conversion" followed, and Christianity gained a strong foothold. This was several years before Constantine had established the Church in the Roman Empire, and thus the Armenian nation was the first of all kingdoms in which Christianity became the religion of the state. Very decidedly did the Edesseans at one time refuse to join in the



TOWER OF EDESSA.

heathen festivities of the Roman emperor and nobles who visited Haran (a city mentioned in Gen. xi. 31, near Ur), though it caused great enmity.

Many great and eminent bishops lived in Edessa, some of whom were present at that great and important council at Nice, and fifty-five churches were founded within the city walls.

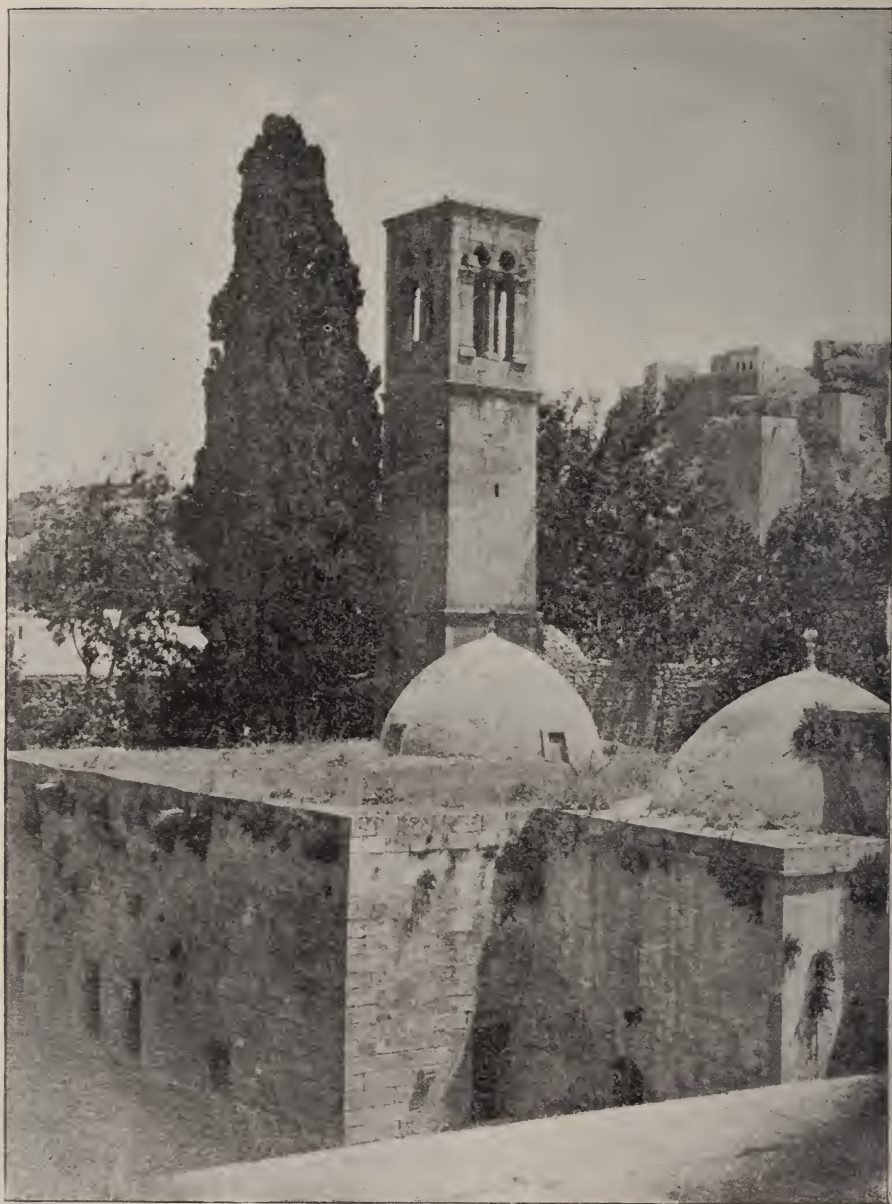
Edessa became famous, also, for its intellectual activity, and many schools of learning were formed. The large tower represented before us marks the site of the great theological seminary, to which the youth from other countries came for an education; and its students were sent out as missionaries, some as far as China. Stones have recently been found in China bearing ancient inscriptions of the life and labors of these Edesseean missionaries. This theological seminary was broken up by Zeno, in 489 A. D.

Many heathen countries contended for this territory, and it was successively taken by the Byzantine emperors, the Mongols, the Persians, and lastly by the Turks. Sometimes the Christians were massacred, sometimes sold as slaves. One conquerer was so struck with the beauty and grandeur of the city that he kept his men from sacking it.

Cowardice was looked upon by the Christians as affecting the salvation of their souls; and bravely they endured the tortures of the rack, sometimes complaining to their persecutors that all sides of their body were not honored alike in the pains they inflicted.

About Edessa are to be found many tombs or catacombs where the Christian fugitives sought shelter; upon many of the walls are cut in deep letters Bible verses, which still illumine the barren and damp places with Christian light and faith. There is a church, also, cut out of the solid rock in a high and ledgy place, where the Christians, unable to worship in their churches in the city, assembled undisturbed to pray.

The Turks at the present day have converted many of the churches and interesting landmarks into places of Mohammedan worship. Five times a day from this great tower is given the call to prayers in Mohammed's name, and the Turks gather in the large common, or court, abundantly supplied with water for their religious ablutions. This tower, built of hard limestone, is about one hundred feet in circumference, and is supposed to have been one hundred feet high. An earthquake some years ago destroyed the top of the tower, which has been replaced by the little headpiece seen in the picture, which at present is crowned by a stork's nest. Remains of large marble pillars with beautifully wrought capitals are lying about the grounds, showing the splendor of those early days. The Turks pay thousands of dollars to the mosque for the privilege of being buried in this pleasant and attractive spot. Their headstones are slender and very erect. No Armenian



ST EPHRAIM SCHOOL.

is allowed to be buried in the consecrated places of the Turks, and the stones at the graves of the Armenians and other classes of people must lie flat ; suggestive of their subjection to this ruling race of the land.

The other tower of Edessa belongs to the school of Ephraim the Syrian, who was a delegate to the famous Council at Nice. He gathered many pupils about him, and was a great power for good in the early Christian Church. One time when away from home, certain heresies found their way among this people. He dispelled these heresies upon his return by composing various gospel hymns, which he set to music, and taught the young maidens to sing them, accompanied by the guitar. Thousands flocked to hear them, and the songs became very popular and familiar even to the small children. The tall cypress tree standing beside the tower, shows how that part of the ground has been unmolested for many centuries, though the mosque in the foreground has been built recently. A beautiful pool of water stands near by, fabled to have been sent from heaven to extinguish the flames that were to burn the patriarch Abraham, because he would not worship idols. It is tenanted by myriads of fish, that are considered holy and carefully tended, and the emerald-green pool of clear and cool spring water is bordered by overhanging branches of the cypress and pomegranate.

Dear Christian friends, are not these two towers an appeal to your hearts stronger than words can be for the sorrowful condition of that land and people of to-day?

A thousand years before Columbus ever discovered America the Armenian people were a Christian nation, and during the many and great persecutions of the intervening ages have held in highest reverence the Bible, so beautifully translated into the Armenian language in the fifth century, and which has been the means of keeping them a virtuous and industrious people. And now from many of those terrible prisons and dungeons in Turkey are coming the cries of hundreds of these Armenians, still subject to persecution, for your prayers and sympathy.

Are you praying for those wronged and ill-treated Armenians? Are you praying for the other nations which are interfering, that justice and religious freedom may reign in that land? Are you also giving to support and strengthen that mission work there which has done such a noble work, and is yet to reach "all people"?

In Edessa of to-day, geographically known as Oorfa, or *Urfa*, we have two lady missionaries, Miss Shattuck and Miss Mellinger, who are four days' journey from any other American missionary, and who are doing a blessed work among the children and girls in the schools and among the people of the city. There is a Protestant church there of three hundred members, and a well-educated native pastor.

A year ago last Christmas the Woman's Board granted money to buy a lot and native house, to be used for the girls' high school. More money is now needed to build on top of those ground rooms, large and commodious schoolrooms for this new and growing work. Miss Shattuck will also need at once fifty dollars for the kindergarten work, which is going to be such a great help in the mission.

O Christian friends, let me ask of you to decorate these ancient towers of Edessa with generous hearts; illumine them with the gospel light. Do you not hear the voice of those early Christian martyrs saying to you, in this your glad Columbian year, "Freely ye have received, freely give"? Your lives are passing away, how swiftly! Don't be found empty-handed in heaven; but now, as you have opportunity, lay up your treasures for eternity.

I believe one of the great joys of heaven will be in meeting those who come to us saying: "You were the one who told me of Christ. You were the one who made that sacrificial, consecrated gift that opened and supported the mission school in our place that taught me the way to heaven."

Yours for the advancement of His kingdom,

MRS. H. WEST ASADOORIAN.

CHINA. NOBLE LIVES.

THE Third Decenninal Missionary Conference which met in Bombay, not long since, has issued a most earnest call for more laborers for mission work throughout India. The need amounts to a crisis in the effort to spread the gospel throughout that great empire. In addition to preachers and teachers men are needed to work among the thoughtful Hindus, medical missionaries, superintendents for industrial schools, and "the women of India appeal for relief to the Christian women of the world. They say, 'face to face with 284,000,000 in this land for whom you, as well as we, are responsible, we ask, will you not speedily double the number of laborers?'"

What is true in India, is true in China, in Turkey, in Africa. Who is responsible that these earnest calls meet with so meager a response? Is it alone upon the officers of missionary societies that the burden rests? We believe it rests also on the young men and women in Christian lands to whom has been given so much of culture, of talent, of Christian training, that they may be fitted for their high calling. If any young woman doubts whether the missionary work presents a high calling, let her read the article "Missionary Heroines" in the *Missionary Review* for February, by Rev. J. T. Gracey. We cannot forbear making an extract from the article for the benefit of those who do not see the magazine regularly.

"By faith" Miss Adele Field went to China, and has accomplished work which has made her name known in many lands. She has traveled among the country villages, trained numerous Bible women, translated books, indexed Williams's "Dictionary of the Chinese Language," and among other doings has made a "Dictionary of the Swatow Dialect."

But it was not for all this that we reserved reference to her to this point in our article. It was, the rather, that we might let her tell "in her own way and well" the secret of power, the hidings of God, the "unknown quantity," without which no solution of the heroism of these devoted women can be got. Four years after Miss Field had opened her evangelistic work at Swatow, she wrote a letter to a friend from a distant Chinese village where she was laboring, in which, after describing "the floorless, windowless, and comfortless houses" of the natives, she said of her life: "It is a solitary sort of one; but while I am obeying Christ's behest, 'Go, teach,' he fulfills to me most wondrously his promise, 'Lo, I am with you alway.' In no other occupation could I be so sure of such good company. The promise is explicit. It is not limited to the fitness of him who goes, nor to the success of his teaching. Just as I am I go, just as I am I teach; and in all His glory, all his sweetness, all his power to bless and comfort, he is with me. There is nothing in me to make Jesus wish to stay with me. The filth and horror of the place must be far greater in his sight than in mine, but the mission insures his presence with the ambassador. I have the Royal Guest, who calls me no more servant, but friend, and whose tender love will not leave me one moment lonely. His greatness never seems so great as when he reduces it to the need of my littleness. He never seemed so much a King to me as since I see how regally he can dwell in this small, drear house, and what a palace he makes it to me. He makes me realize that a Saviour is for the commonest and most practical needs, as well as the most spiritual. I know of no human friend whom I should be willing to bring with me to such an uncheery place. But Jesus of Nazareth gives me no anxious thoughts for his entertainment. I can sit on Mary's footstool, unrebuked by any Martha; and my social joy is greater than if I had the company of visible angels without him."

We have no space for the other part of this Divine philosophy of content and toil—that of witnessing the development of souls who have never had the light, when they receive its Divine rays. In some cases the eagerness to learn of the truth is an inspiration

"One holds my hands and another my feet," says one of these workers, "as I begin to tell them of Jesus." An old woman was standing on the outskirts of a crowd at a bathing place on the banks of the Ganges River near

Cawnpore, where Nana Sahib massacred four hundred Christians. A foreign lady evangelist was talking to two hundred heathen women and singing to them of Christ. "Your singing is drawing my heart this way," said the little old woman on the outer edge of the company. "I have been standing here a long time, and cannot go away. Every night as I go to sleep I hear you singing,

'Yisu Masih mero prana bachaiya,'
(Jesus Christ has saved my soul,)

and I sing it, too, all day long in my heart as I do my work."

"We are still birds in a cage," said another, "but you have taught us to sing." One old Brahman woman hearing for the first time the blessed words in St. John's Gospel iii. 16, said with much earnestness, "Put my finger on that and read it again, and read it slowly." Then added: "Oh, bring me a book like that, and teach me how to read it! 'God so loved!' Oh, I will say it all the time till you come again!" Others say: "Why haven't we been told of Jesus before? You must tell us more about Him before we can worship Him."

A dying Hindu girl in a zenana, where no ordained minister could enter, gave up her babe, asked for water, and when it was brought crowned herself, laying her open Bible across her head, baptized herself and died.

Multitudes uncounted and often unknown are thus longing for light. The secret of the apostle is the secret of these heroines, who "count all things lost" that they may make known this gospel to these,—doing often the work appointed for the stronger arm and rougher nature of man; reading ritual at the grave's mouth or in the church, because no minister is present or procurable for months or years; "expected to know how to treat a sick horse, to decide the accurate amount of grain bullocks ought to eat in a month, to judge the length of time and number of men required to whitewash a given number of rooms, or to check the almost fabulous amount of salt which the *khansa-mon* strives to make one believe is necessary for the food of the girls."

These women are doing all without disturbing our sense of the delicacy of woman, lessening the aroma of the loving names by which we address her, or dissolving the spell of her personal charms. The results are beyond computation. They are lifting the heathen world off its hinges by lifting the world's girlhood, and womanhood, and wifehood, its motherhood and widowhood, up to the realization of God's ideal woman, clothed with the sunlight of sanctity, pure with the utmost approach to purity, sweet with unselfish attributes, and strong for the quickstep of an onward progress which must sometimes recognize nearness, but is certain to know neither permanent arrest or decline.

These women are threading intricate lanes in Oriental cities, wandering by

the banks of the Yangtse and the silver La Platte, sitting under the sunny skies of Italy and on the fertile plains of Mexico, scaling the Balkans, sailing the seas of the mikado's empire, and entering the gates of "the hermit nation"—fulfilling the prophecy that "the women that publish the tidings are a great host."

These women have gone from homes of culture, halls of learning, and the enchantments of Christian society,—gone to isolation, and to the dreariness and monotony of heathen misery; gone into public melas, private hovels, and lofty mansions in India and China; camped among wild Koords; crept on hands and knees amid smoke and vermin in a Zulu's kraal; sung Christian hymns to cannibal crowds; slept quietly on the Infinite arm in the habitations of cruelty and the abodes of lust; "scribbled" the seas with the "centric and eccentric" of their journeyings; risked health in ways named and unknown; bound up offensive wounds; sympathized with the fallen; trained children; given to mothers a loftier ideal of motherhood; addressed themselves to national reforms in the interests of their sex; and been "living epistles" of the everlasting gospel. And all this they have done, not under the impulse of mere temporary sentiment, but with patience that could plod, with ingenuity that could create, and with a practical wisdom that could conserve.

Into the magnificent companionship of these heroines we are sending other women who will not always be equal to these, nor always equal to themselves, perhaps, for all find times of exhaustion and disenchantment. The dew will be on Hermon and the enveloping cloud on Tabor while they go to Carmel or to Calvary. But to all who shall enter these lists of the enduring ones, we have to say, you shall be girt with the same grace, guided by the same pillar, and your work may glow with the oriole of the same saintliness. "By faith" the eleventh chapter of Hebrews will be an amending book to the end of time.—*The Missionary Review*.

MICRONESIA.

JOURNAL OF MRS. SARAH SMITH GARLAND.

We regret that our space allows only the briefest extracts from this most interesting journal of a trip on the Morning Star among the Marshall and Gilbert Islands. Mrs. Garland received the most cordial welcome in many places from her former pupils in the school at Kusaie, who are now in Christian homes of their own, doing what they can for the people about them.

A MISSIONARY SERVICE.

FRIDAY, September 9th.

Yesterday afternoon I went ashore with the missionary party,—a large boatload, counting all the scholars. Just a few steps brought us to the house

which Andrew has been occupying. The church is nearly new, and is well built and nicely matted, with a small platform at one end, and a table covered with a turkey-red cloth. Mrs. Pease played a few hymns on the baby organ to draw in the people, who were somewhat slow in gathering after the conch shell sounded, and soon there was a good congregation. Part of the time we white folks sat on the matted floor, and I varied my position by a seat on the edge of the platform. Dr. Pease, after opening the meeting, read part of the resurrection chapter in Corinthians, then spoke on that subject, suggested by Emily's death. He was followed by Jeremiah and Lanien, and the meeting closed, after prayer by Matthew, with Dr. Pease's commendation to the people of Matthew, who is to take Andrew's place this year.

Jeremiah speaks differently from any native whom I have seen. I think his force and strength lie in the quiet assurance and confidence with which he presents truth,—a something which seems to place his statements beyond the reach of dispute or argument. You feel that what he says is so because he says it. He is simple and childlike, straight to the point, and practical, and we ask ourselves who will take his place when we miss his help. Lanien is more vivacious and vehement in manner and speech, but I miss that impression of quiet reserve force always left by Jeremiah.

After meeting we looked around the room for suitable candidates for the girls' school, but were struck with the lack of girls, only one of a suitable age, unmarried, being visible, and she proved ineligible.

I wish you could see one of these native gatherings, the men gathered,—sitting either Turk-fashion or with legs straight out in front of them—on one side of the church and women and children on the other, the babies toddling or trotting about, cuffed by exasperated mothers, until carried off on the hip of some small maiden just out of babyhood herself, to exercise the lungs under the cocoanut trees. Some little folks sleep, stretched out on a small mat, while the mothers fan them with a breadfruit leaf. At the end of the service the people rise to their feet for the benediction with a rustle through the church from the mats like the noise of autumn wind sweeping through piles of dead leaves on an avenue, and then every movement of the missionaries, as they go away toward the boats, is remarked and watched with interest. Only once a year! What a day it must be for them.

A MICRONESIAN CHURCH.

In the mid-afternoon Captain Garland took us all ashore, and we were all interested in seeing the pretty new church which was finished in January, but has been waiting the coming of the Star for its dedication. The building is small but exceedingly neat, every timber and post being square, and

smoothed in a manner unusual here, the posts all being covered with fancifully woven leaf like the borders of the fans and mats, and the walls covered with mats in all kinds of pretty patterns. The large, coarsely woven mats for the floor were even and flat, and over the platform at the front was spread a finer mat, whose wide, fancy border fell to the floor on the sides and front, while the pulpit cover was of turkey red and white. Two or three of the windows were provided with solid wooden shutters on hinges. Bil and the people who had followed us in seemed pleased at our appreciative exclamations, and laughed among themselves, repeating our remarks. The mission yard was neat as possible, and Bil's house, too, was made very homey in appearance by the presence of a cat and her small family in the corner.

KWOJLEIN, Wednesday, October 12th.

This is another new island for the Star; but in spite of the fact that the lagoon is larger than any in Micronesia except that of Ruk, the population is very small, being marked on the chart as two hundred, and that is probably generous. Most of the small islands on the reef are uninhabited; the vegetation is poorer than on any of the group which we have seen,—arrow-root and pandanus, but very few cocoanuts; consequently, as there is no cobra, trading vessels do not come here. A boat was sent ahead to sound until we were over the reef, after which the lagoon was quite clear and free, and we anchored about nightfall.

You will be interested to know how it happens that the people here want a teacher. About three years ago a Kwojlein woman went up to Ailinlaplap, and while there became converted, and joined the church. Her faith was of the live kind, for when she returned to her own home she began immediately to teach the people what she had learned. It must have been very meager, but to the best of her ability she has been using it. The people are giving up some of their old heathen practices; the woman has taught them the negative side of Sabbath-keeping,—that is, to prepare the food for the Sabbath on Saturday, and to do no fishing or work on that day. Now they need something to take the place of what they have given up. The chief built a tiny church, where the people gather to worship; that is, Limotinwa (the woman) holds meetings, with Bible reading, prayer, and singing. She has also taught a good many people to read, but her resources are very small, and the people have been begging for a teacher. They said last year when the Star did not go to them, that if the ship ever should come in they meant to go on board, seize one of Dr. P.'s scholars and tie him up, so as to be sure of a teacher; but that was not necessary, for the Doctor had promised some one. Deacon Lakarin came from Jeremiah's church for this place. Limotinwa was overjoyed to see us. She sat on deck with her arm about Mrs.

Pease, saying, "I am so glad." She said she had done much work here, but the people were hungry and thirsty for a teacher. This morning a meeting was held on shore, and first this faithful woman was married to her husband, a man who seems considerable older than she, and not a Christian.

Close beside the little church—so close that its leaves brush the thatch—stands the sacred tree, the *nin* tree—sacred to the spirits. It is a tree of moderate dimensions, with large, ovate leaves, and a peculiar fruit with many eyes, about the size of a small potato, and looking like one. The islanders do not eat the fruit; I suppose they would not dare pick it, and at best it cannot be palatable. There are signs that some of the inhabitants still follow the old practices, for upon the tree hung a large pointed shell, partly filled with water, and a cocoanut with a small twist of tobacco placed always on it,—this last, of course, a touch of modern refinement. These were meant as food for the spirit,—a female, who is supposed to haunt the tree. About the tree was a cleared space, where lilies are planted. Here the people bring their sick, and pour upon their heads the water in the cocoanut shell and bathe their eyes with it. The scholars were afraid at first to touch the lilies or the tree; but Alice broke some of the leaves from the tree to bring out to me, and at last some others ventured to pick some of the lilies. But those who saw it said among themselves that the spirits would bring some evil upon them for this.

As to the work on Anawaro, the German interference is beginning to tell, and bids fair to put an end at no far distant day to our mission there. There were, you will remember, three teachers—Tabwia, Biribo, and Urnakarawa—stationed on different parts of the island. Nearly a year ago Urnakarawa fell into sin with the wife of a chief, and the chief appealed to the German Commissioner to punish the man. The Commissioner shipped him to Kusaie on a trading schooner, to report himself to Mr. Channon, with word that he was never to be allowed to return. Urnakarawa's wife, between whom and her husband was a division,—the woman having been as much at fault as he,—was left at Anawaro. Shortly after, Tabwia went on a ship to Kusaie, to see about his small son who was in school there; and while he was away the governor made a law that none of the teachers should exchange with each other or preach in each other's churches, under penalty. When Tabwia returned, he went on a Sabbath to the village where Urnakarawa had been stationed, to preach in his church. Biribo, who had been a little jealous of Tabwia, reported his action to the governor, and Tabwia was put in prison for his offense, and kept there some weeks. Now the governor tells Mr. Channon that he wants no more teachers on the island; that it is only "by courtesy" that the two now there are permitted to remain, and that when they leave no one will be allowed to come to fill their places.

Both Tabwia and Biribo want to see their friends in the Gilberts, for one has been here five, the other four years. They ought to have a change, but if they go, even for a month, they cannot return. A law has been made, too, that the teachers' wives shall do no teaching, and this keeps the people from allowing their girls and women to go to the schools. Don't you see how the Germans are just crushing out the work, steadily and surely?

The "Morning Star" is not allowed to visit Anawaro without first going to Jaliut, while we find that the trading vessels from Australia, etc., have standing permission to call here when they like. Time after time the Star has asked permission, but it has been refused, and we would be liable to a heavy fine if we should break the rule. It is very trying and disheartening.

JAPAN.

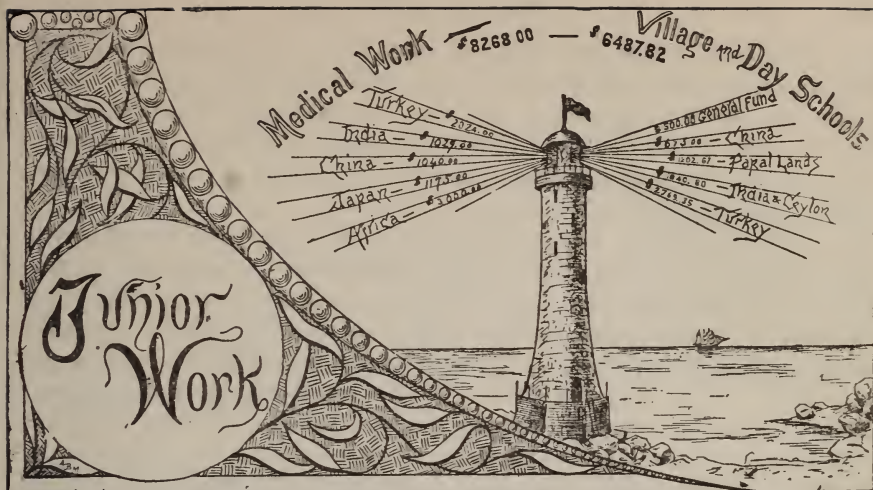
PICTURES OF MISSIONARY LIFE—KOBE GIRLS' SCHOOL.

BY MRS. F. E. CLARK.

CAN you imagine the sensations of a weary pilgrim who has been traveling among strangers for four or five months, a wanderer upon the face of the earth, when she finds herself at last among the missionaries of our own Board in Japan? What a homelike feeling comes over her as she sees the familiar faces and hears the familiar names! And how delightful it is to see them right here in the midst of their work! It is very interesting to see them in America, and to hear them tell something of their work in the short hour or half hour that we give them in our meetings, but how much more real it seems when we can see it for ourselves. It would be very pleasant to take you all over Japan and to show you all the missionary homes there, but the LIFE AND LIGHT could not contain all that might be written. Perhaps one or two pictures will serve as samples, and will help to make the work of our missionaries seem a little more real. Possibly a little peep at the Kobe Girls' School would be interesting, as showing something of what is being done for the girls of Japan.

It is Sunday evening. The girls have all gathered in the large parlor for their weekly prayer meeting. The room has very little furniture, only the piano and three or four chairs, and one or two little tables in the corners, and yet it is well filled, for here are more than a hundred girls waiting for us. They are all sitting on the floor, and the few chairs are for their visitors. They are all dressed in Japanese costume, of course, but many of them have preferred to give up their own elaborate fashion of dressing their hair, and their wavy, black tresses neatly coiled in the back are very becoming. They have all left their shoes at the door, and their queer Japanese stockings, with

a separate compartment for the big toe, have an odd look to unaccustomed eyes. Their costumes are very pretty and suitable; they all wear quiet colors,—perhaps a dark blue or gray with a fine stripe of black. The outer garment is crossed in front, being open a little in the neck, just enough to show the soft silk handkerchief of light blue or pink, and the large sleeves, and the beautifully tied obi, or sash, adds color and grace to the costume. There is one little girl among them, about eleven or twelve years old, “the baby” of the school, but most of them are seventeen or eighteen, or perhaps older. The few chairs are occupied by the teachers and visitors, and one of the teachers takes her seat at the piano. They sing a gospel hymn and a prayer is offered in the Japanese language, and then one of the visitors is requested to speak to the girls. It is interesting to watch their faces as they listen. Unfortunately their visitor is not familiar with the Japanese language, and the whole address must be in English; and yet it is evident from the expression of their faces that most of them understand what is being said. Surely these girls must have been well taught, and must have studied faithfully, or they would not show such intelligent appreciation of an address in a foreign language. Their visitor, seeing that they appear to be listening with interest, ventures to tell a little story which she thinks may illustrate her point, and the quick, responsive smile shows that they not only understand the story, but appreciate the point she is trying to make. Before the meeting closes we are impressed not only with their knowledge of English, but also with their earnest Christian spirit, as they listen with sympathetic interest to an account of their sisters across the water, and of their efforts to show their love for Christ by working for Him. But the time has come to close the meeting, and after a beautiful song by another visitor, they close with a short prayer. As the girls go slowly out of the room a few of them linger to talk a little. They want to ask a few questions, and to hear something more of Christian work in other lands; and as we sit down on the floor together for a little chat, we realized as we never had before what sweet, womanly girls these are. As Miss Stone and Miss Searle tell us of the Sunday-school work and of the evangelistic work that these girls are doing, we begin to see how much their religion means to them, and we wish that the girls at home could see something of the work of their sisters over here. It is very pleasant, too, to see how these girls love and respect their teachers, and how much their teachers love them. As we go away we feel that the Kobe Girls’ School must be a great power for good, and we are glad to remember that there are many such schools in Japan, and many more sweet, Christian girls like these. Shall we not all work and pray, not only for this school, but for all the girls’ schools in Japan, and for our missionaries, who are doing so much to help their Japanese sisters.



— To give light to them that sit in darkness — Luke 1:77 —

MICRONESIA.

THE KUSAIE BOARDING SCHOOL.

BY MISS ALICE LITTLE.

Miss Alice C. Little writes from Kusaie, Micronesia, Jan. 16, 1893 :—

IF I had had time to stop and think last year, I think I should have remembered that a letter should go to Boston about the school here ; but I made my list of letters to be written from the letters received, and then forgot some others which were of more importance than some of those written. First, let me thank the ladies for supplying our need in the form of a carpenter. The house is now in a much better condition, and has some added comforts or conveniences. It has leaked since the hurricane, until now that it is braced and boxed, and the windows fixed, and the roof mended. We have also had a railing put round the veranda, which adds to the looks of the house, as well as safety of girls and babies. We had it put on at first only on the front and along the side as far as the steps ; beyond there the veranda is not as high from the ground. But Thanksgiving Day, while we were at the dinner table, one of the little girls came to where she could attract my attention, and asked me some questions ; and after my answering her, instead of walking away properly, she tried to swing around the post she had been hugging, and in so doing went off the veranda. I went out expecting to find her on her back there on the ground, and was just in time to see her going off under the house on hands and feet as fast as she could go. The next Saturday, how-

ever, when Ruth fell off in nearly the same place, she was lamed so that it was a number of days before she was able to be about at all ; so I concluded a fence was the only safe thing, even if we did not have enough lumber on hand to make it like the front part. Imagine how I felt the day after the fence was done, to look out from the dining room through the schoolroom, and see a girl standing on top of it.

We have a family of thirty-nine just now : one Hawaiian, one Kusaien, eighteen Marshall Island, and nineteen Gilbert Island. There are no half-whites in the school now. The Hawaiian girl, Rote, is to go with me to Honolulu, to her sister, and will go to school there. Her father is one of the teachers in the Gilbert Islands. Thirteen of the Marshall girls are new this year, eight of them from one island. Would you like to know their names? Lilonin, Likanols (cousins), Neimar, Neiber, Neibaj, Neibenni, Ruth, and Lijabobenai. We already had two from there, Liberik and Likilun, who are step sisters. Neiber and Lilonin have their father and mother in the training school. Ruth is cousin to one of the girls who came to the school just after I came here. Her grandmother was very sure at first that she could not let Ruth come, but was talked over by Lijabkomaer. Lijabokwai's father was in the training school at one time ; and Liberali's and Likilun's parents were here last year, and are teaching now. So you see, seven out of the ten are relatives or children of sometime pupils in the schools. And it is so with those from other islands, six of the other eight girls are sisters or daughters of old pupils.

Neiko is the largest of the Marshall Island girls, and came with me from the very last island visited, and is the first pupil from the island. On Friday her mother said she might come to school, but the next morning when we went ashore to hold the meeting, and then gather up the members of our company who had spent the night with the teachers, one of the first things we heard was that Neiko was to be married at the meeting. That would transfer her to the other school if she came at all, you see, and that was pretty full already. I suggested that if they were willing, how would it do for the wedding to wait awhile, and he could come to our school and she to the other, and be married at the end of the year. But it proved that she did not plan to come to school, and so she would have to stay at home, you see. Then we asked how it would be if she came to school, would he wait for her? No. She seemed to be thinking pretty seriously about it ; and as we could not help her any, left her. When in the church the couples were being arranged for marrying, I saw her led up and given a seat ; then a little talk followed, and at last her head shook quite emphatically, and I saw her say, "*Ij uwe*" (I am going). As the match was cooked up by her friends over

night, I did not care much because it was broken, but I was delighted that one girl had an idea of her own, and preferred school. She was taken into the church that day, as was also the other girl we hope to bring from there whose brother would not come at the last minute.

We occasionally get some very queer bits of knowledge, if it may be so called, in school. In answer to my question one day about who lived in Sodom at the time it was destroyed, was told "Pilate." Another girl says, "Six days thou shalt not labor or do any work." Many of the girls show in their lives that they are trying to serve our King as true daughters; others find it not very hard to say they wish to follow him, but seem to forget many times that the actions speak louder than words. Pray for our household, also for the girls who have left us.

DEAR YOUNG LADIES: Among your varied interests connected with our loved foreign missionary cause, and your efforts to support your medical and village school work, your Bible readers and teachers, we are wondering if you are mindful of that special appeal for your help which came from the Zulu Mission last year, and is renewed this year. You remember that we asked you for two thousand dollars in 1892 to build a sanitarium at Pietea, Maritzburg, and you are probably aware that this sum was found insufficient for the purpose, and that a house and land were bought much more advantageously than a new building could have been erected, at a cost of \$3,000. That first \$2,000 is not as yet half raised, and now we need another \$1,000 to complete this work and enable the mission to discharge their obligations.

Our junior auxiliaries are not in the habit of failing us, and we are confident they will not do so now. They only need to understand fully what is asked of them. We do not wish that this should interfere with your regular work, but your hearts are large and your generosity great, and we only wish that the overflow be turned into this channel for the present. We know your purpose is to be "always abounding in the work of the Lord."

Yours in loving fellowship,

COMMITTEE ON JUNIOR WORK.

FOR CHILDREN'S MEETINGS.—SCHOOLS AND SCHOOL-CHILDREN IN CENTRAL AND EASTERN TURKEY.

BY LOUISE ORDWAY TEAD.

THE Scripture lesson may be Acts xi. 19-26, which describes something which took place in a city not so very far from one of our mission stations, for we are on ground made familiar by Bible study.

Continuing the journey imagined in our last meeting, we go on to Central and Eastern Turkey. Have the map hanging in place before the children. Prepare slips of paper each containing the name of a mission station: Marash, Aintab, Harpoot, Van, Bitlis, Mardin, Oorfa, Erzroom. Let several children come forward, and each draw a slip and then read the name, and point out the place on the map.

Traveling in Turkey is quite unlike going about in America. It is described in a very interesting way in the *Mission Dayspring*, March, 1886, also in April, 1889.

Before visiting the schools we may get some idea of the street scenes. See *Mission Dayspring*, August, 1888.

Beginning at Aintab, we visit the girls' school described in the *Dayspring*, March, 1889.

Harpoot is our next stopping place. "The city, with its narrow, crooked streets and dreary-looking, flat-roofed houses, is built on the bare, bleak mountain side, with the fertile Harpoot plain, covered with villages and grain fields, spread out at its foot. Here is Euphrates College, besides flourishing schools at Bitlis, Mardin and Erzroom, and other places." A walk on a roof at Harpoot is described in the *Mission Dayspring*, August, 1883. There are many village schools in this vicinity. Miss Wheeler describes one in LIFE AND LIGHT, September, 1890, page 392. Another is told of in *Mission Dayspring*, February, 1886.

An interesting story for boys, called The Young Cross Bearers, is in the *Dayspring*, November, 1882. It shows the good done by Christian teaching.

We come now to Van, a beautiful city by a lake of the same name. See LIFE AND LIGHT, June, 1891, page 262.

Our Work at Home.

ONE OF THE GLORIOUS THINGS.

BY MRS. MERRILL E. GATES.

"WOMAN, thou art loosed from thy infirmity" (Luke xiii. 10-17).

Blessed word to the demon-bound woman of long ago! Blessed words to any woman bound by any infirmity, for they are spoken by One able to break the binding chain even while he speaks the delivering word. The help our

Lord always extended to women is especially interesting to us as women, and it is possible, while his kind help was primarily for the sufferer, and given with a view to her immediate relief, that each instance of his delivering aid may be typical of some great, specific relief for womanhood in her great, specific, spiritual needs.

This poor bowed woman, the sport and prey of Satan for so many years, seems to be the prototype of all womanhood in the heathen world. Bound like her, womanhood in pagan and unchristian lands can in no wise lift up herself. The corroding chain that holds her helpless neck low down to earth has bitten its way deep into the flesh, and worn its remorseless iron into her very soul, through the long centuries. But the delivering word has been spoken, and she on whom the heaviest weight and the deadliest bonds of heathenism have rested, is beginning to stand upright at the word of the Master.

If we had been in the synagogue upon that Sabbath day, and had seen this sister of ours—though separated from us by the centuries—dragging her pitiable form to Jesus, in obedience to his call, how anxious we should have been lest any delay or obstacle prevent the good work of the Deliverer! How gladly we should have supported her uncertain steps! How intensely we should have listened for the emancipating, uplifting word! How surely we should have known that word would be spoken!

To-day, with the same love and mercy, Jesus sees woman in her desperate need and in her demonic degradation in every heathen land. He is calling her to himself, and we can almost hear him say, "Woman, thou art loosed from thy infirmity." But He is saying it through the women of Christian lands, and the power with which he can say it depends upon our faith. Are we as willing to help our sister to-day as we should have been in the long ago? The Lord's work can only be done by means of believers. Most of the work for women must be done by women. There will never be a full Christianity for women until every woman is working for some other woman, and when some women are working for many others. Jesus' mighty word of deliverance must reach heathen women through us, or they will never hear it. Are we transmitting the joyful sound? Is our faith able to hear it for them, and can we believe with a sublime and abounding faith that the Mighty Rescuer has appeared upon the scene, and is loosing them from their infirmity?

Now, at the end of these eighteen centuries,—not eighteen years,—the long bondage is to be broken. There are signs that womanhood is about to rise, to be made straight, to glorify God. And should there be those who, not from malice but from want of true and spiritually enlightened insight, say,

as does Sir Edwin Arnold and others (who, as it seems to us, look at heathenism with most superficial glance), that it is a pity to disturb the fixed order,—to make less agreeable, and less graceful, and less decorative, the women of such a land as Japan, may we not ask of them the Lord's own question, Ought not this woman whom Satan hath bound, lo, these eighteen centuries, to be loosed from this bond on this the new day of the Lord? Perhaps, also, Jesus' divine indignation would show itself in these days, were he here, toward any who would still bind the heavy burdens of ignorance and narrow-mindedness, superstition and pollution, upon women for the sake of their own selfish gratification. There are two sides to the lives of many of the women of heathendom, and no one needs to be a deep student of sociology to picture the reverse of the gay picture often presented to foreigners on pagan shores.

The Lord called the woman with the spirit of infirmity, not only, but he laid his hand upon her, and his divine power of spiritual renovation streamed through her like an elixir of life, passing through the deeps of her soul, and restoring soul and body to their normal attitude, making both erect and free with that marvelous freedom in which she could look upward with her glad spirit and glorify God. There never was a time when clear-seeing Christian women were more needed than in this day, when, if women can be made to see possibilities for good, they are allowed as never before in the world's history to make such possibilities realities. That the new day of womanhood at large is coming no one can doubt. Can any one doubt that the most glorious thing a Christianized womanhood can do is to impart as rapidly and as thoroughly as possible, by means of a true consecration of her abilities to the project, her own gospel-given freedom and ennoblement to those who have been bound, lo, these eighteen centuries since a Saviour died for them, but who may be loosed from their bitter bondage by women empowered with the spirit of the Master?

This is "one of the glorious things" that we most long to see!

AMHERST, MASS.

SEMI-ANNUAL MEETING, JUNE 1, 1893.

EVERY year is proving more and more the advantage of going to other places than Boston for our annual meeting, and for the past two years it has become an evidently good thing to move our semi-annual feast to the smaller cities or large towns not too far away. This season it was Lowell, the city of spindles, to which our feet and faces turned; and at the Kirk Street Church we were met with a cordial greeting and warm handclasp from Miss

Fay, formerly President of the Board of the Pacific, but now a hearty and valued laborer on our own Board.

In opening the exercises of the morning, the President, Mrs. Judson Smith, read from the Old Testament, and then from Paul's conversion and his readiness to obey the heavenly vision,—giving first the prophecy of the efficiency of the Church, and then showing how this must depend upon the efforts of the individual members.

After the opening prayer, offered by Mrs. M. K. Abell, of Boston, Miss Fay, in graceful words, extended a welcome to the Board,—referring to the promise of fruitage in nature, evident in the flowers that gladden the eye at this season, as a parallel to the promise of harvest in our work.

The topic intended to run through the meeting was the evangelistic work among the women on our mission fields, and to enforce the subject there were present representative missionaries from Africa, Turkey, China, and Japan; while to illustrate the work, there came before us graduates from three mission schools, earnest Christian women, joyfully engaging themselves in missionary, medical, and evangelistic departments.

The first speaker from the foreign field was Mrs. C. W. Holbrook, from South Africa, who found it hard to tell of the work in Zululand, since the "awfullest word in the English language, 'Retrenchment,'" was sounding in her ears. The missionaries and their work want progress, but this awful word is sent to them. The new mission to Gazaland, with some of the choicest of the mission force, must go out limited in means, with the least possible expenditures for their outfit. New medical work needs to be established; cottages are needed at outstations, where missionaries may have a temporary abiding place when on their tours; a native agency should be employed; and new missionaries are called for to re-enforce those who are growing overweary, and take the places of veterans who must ere long relinquish their task. The progressive spirit is on every side in America; it is wanted everywhere, yet "retrench" is the word sent out.

Can we not turn that word "retrenchment" into "go forward," and so not only gladden the hearts of our missionaries, but wonderfully energize and enlarge our whole work?

Mrs. Etta D. Marden, from Marash, Turkey, showed how the various forms of evangelistic work are as closely interwoven in Turkey as in America. There must be preaching, schools and Sunday schools, and there must be also the house-to-house visiting. The children must be gathered into the schools, but their fathers and mothers must also be reached.

Mrs. Marden described the difficulties and discomforts of touring: the hard rides over mountains, rough roads, and rapid streams; the sojourn in the

rude and sometimes filthy homes; but all these must be experienced, for the evangelistic work must precede the schools. She gave interesting illustrations of the Christianizing influence of the missionaries upon a community, where peace had followed strife, and where one little, energetic, converted woman had proved herself a leavening power to bring many to Christ.

In returning to Turkey, Mrs. Marden will find part of her work in establishing a training school for Bible women, where for six months or a year they can receive instruction to fit them for efficient labor. She pleaded for evangelistic work as the root of all missionary efforts.

Following Mrs. Marden came Mrs. Calliope Vaitse, a graduate of our Brousa school, who has been for a few years past in this country. By her personal experience she showed what is the immediate influence of our schools upon the native communities, the conversion of four generations in her family being more or less directly traceable to the instruction her little sister received in the Brousa school.

A bountiful collation served in the vestries below and delightful intercourse one with another, during the noon hours, refreshed both body and soul, and a larger audience than in the morning occupied the auditorium when the afternoon session was opened. After the opening hymn, Rev. Dr. M. McG. Dana, pastor of the church, read as a selection of Scripture from Paul's salutations to the Christian women in Rome, fellow-helpers and laborers with the men, and one of whom, St. Chrysostom thinks, was herself an accredited apostle; and prayer was offered by Rev. Mr. Paradis, another Lowell pastor. Dr. Dana then gave a telling address to the ladies, reminding them of the two hundred and fifty million of heathen women whose enlightenment depends upon their Christian sisters. Women, Dr. Dana said, feel the imperativeness of the foreign work as men do not. This is pre-eminently woman's century, and something of this appears in the executive ability, economy in management, and contagious faith shown by the Woman's Boards.

In continuing the thought of the meeting, Mrs. Ufford, of Dorchester, formerly Miss Bliss of the Japanese Mission, spoke of the school in Kobe for Bible women, some of whom are advanced in years. The women of the churches from which they come contribute half of their support, and are eager for the instruction which will be brought through them. She gave incidents of the touring work undertaken by some of our lady missionaries, showing the hardships they are ready to endure, as well as the joy with which they are received by the natives in their homes.

Miss Miyagawa, a graduate from Kobe, who is just now finishing the course at Mt. Holyoke, gave her first impressions on reaching this country.

What impressed her greatly was the dignity of labor, the libraries free of access in cities, towns, and villages, and the beautiful homes of so large a proportion of the American people. Miss Miyagawa returns this fall to Japan, to teach in the Kobe school.

It is always a season of deep feeling when young ladies under appointment for the foreign fields are introduced to an audience. Of the half dozen names of new missionaries given in the programme, three were present, each going to a different part of the world,—Miss Ella Sampson to Madura, Miss Sarah H. Harlow to Smyrna, and Miss Helen J. Melville to West Central Africa. Each in turn told of the leadings and motives that brought them into the work; and after Mrs. Smith had given them as a parting message the one hundred and twenty-first Psalm, prayer was offered by Miss Agnes M. Lord, of Smyrna.

Mrs. Gurubai Karmarkar, of Bombay, a graduate of the Woman's Medical College of Philadelphia, and about to return to India to engage in medical and evangelistic work, spoke impressively of the origin, the evils, and the sad results of child marriage in India, of the sufferings of the child widows, of the blessing which medical missionaries can carry with them, and the necessity of work among the women and in the homes. India would have been a Christian country by this time if it had not been for its women. Educate and convert these, and you will Christianize India.

Dr. Karmarkar, who during her sojourn in this land has retained her native dress, Mrs. Vaitse, and Miss Miyagawa all appeared in the costume of their respective countries,—thus forming a picturesque addition to the exercises.

The last speaker of the day was Mrs. Harlan P. Beach, of North China, who described the difficulties of getting into work among the Chinese women. Servants in the house form a point of connection; but in that land, as in others, the most effective way is through the hospitals and dispensaries, where healing for the sin-sick soul may go hand in hand with the cure for the stricken body.

After joining once more in song, and passing a vote of thanks for the cordial reception and hospitality tendered to the Board, the meeting was closed with the benediction, pronounced by Dr. Dana.

M. T. C.

TOPICS FOR AUXILIARY MEETINGS.

July.—Schools of the Board in Central Turkey. (See LIFE AND LIGHT for June.)

August.—Incidents of Mission Work, and lessons to be drawn from them.

September.—Schools of the Board in India and Ceylon.

October.—The Medical Work of the Board.

November.—Thank-offering Meetings.

December.—Christmas Observances on Mission Ground.

INCIDENTS OF MISSION WORK, AND LESSONS TO BE DRAWN FROM THEM.

TOPIC FOR AUGUST.

THE incidents of mission work, and the lessons to be drawn from them, are innumerable, and only a very few can be used in an hour's meeting. We suggest the following: 1. Tragic Nuptials, see LIFE AND LIGHT for February 1888; lesson, Gratitude for Woman's Position in a Christian Land. 2. A Home in Heaven, LIFE AND LIGHT for April and May, 1886; lesson, The Tenderness and Sympathy of our Lord. 3. A Trip Among the Karens, LIFE AND LIGHT for November 1888; lesson, The Power of Prayer. 4. Sister Vartari, LIFE AND LIGHT, February, 1891; lesson, Sustaining Power of the Gospel in a Long Life. 5. Self-offering, LIFE AND LIGHT, September 1891; lesson, The Beauty of Self-sacrifice. 6. Giving in Turkey, LIFE AND LIGHT, September 1891; Lesson in Giving. 7. Special Providence in Missionary Work, LIFE AND LIGHT, July 1891; lesson, The Blessing of God on Small Efforts. As not more than three or four of these incidents can be profitably used, a selection will need to be made. Numbers of LIFE AND LIGHT may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston. Price, five cents each.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18 to May 18, 1893.

MISS ELLEN CARRUTH, Treasurer.

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213 03

Total,

213 03

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201 34

Total,

201 34

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Essex North Branch.—Mrs. W. L. Kimball, Treas. Georgetown, First Ch., Aux., 25; Groveland, Aux., 30; Bradford, Aux., 95; Ipswich, First Parish, Aux., 50; Haverhill, North Ch., Aux., Harriet E. Welsh L. M. Miss Leslie Crawford, 25; West Boxford, Aux., 29, Y. P. S. C. E., Union Ch., 5; Rowley, Aux., 23; West Newbury, Second Ch., 14.10, Helen Noyes M. B., So. Byfield, 5, Bradford Academy, Aux., 25; West Haverhill, Aux., 41.53, 367 63
Essex South Branch.—Miss S. W. Clark, Treas. Beverly, Dane St. Ch., Ivy Leaves, 80; Lynnfield Centre, Aux., 20; Lynn, First Ch., M. B., 5, South Ch., Primary Cl., 2, 107 00
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Buckland, Aux., 20; Greenfield, Aux., 6.47; South Deerfield, Aux., 33.35; Northfield, Aux., 16.64; Orange, Aux., 37.94; Shelburne, Aux., 20; Shelburne Falls, Aux., 46.70, Jun. Aux., 25, Primary Dept., S. S., 2; Sunderland, Aux., 23.50; Whately, Aux., 29.25, Cradle Roll, 25 cts.; East Charlemont, Jun. Aux., Cradle Roll, 6.50, 272 60
Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. South Amherst, Aux., 25; Chesterfield, Aux., 15; Granby, Aux., 32; Hadley, Aux., 10; North Hadley, Aux., 12; South Hadley, Faithful Workers, 40; Hadley, M. B., 7.50; Hatfield, Aux., 41.06; Haydenville, Aux., 41.15; Northampton, Aux., First Ch. div., 177.50 Edwards Ch. div., 73.40, Jun. Aux., 126; Norwich, 1, 601 61
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Milford, Aux., 32; Marlborough, Aux., 31, 63 00
Norfolk and Pilgrim Branch.—Mrs. Wilton Tirrell, Jr., Treas. Weymouth and Braintree, Aux., 21; Holbrook, Torch Bearers, 31.86, Aux., L. M., Mrs. F. G. Morse, 44; Brockton, First Ch., Aux., 60; Plymouth, Ch. of the Pilgrimage, S. S., 20; Milton, Aux., 5; Manomet, Aux., 10.75; Brockton, Porter Ch., Jun. C. E. Soc'y, 40.46, 233 07
Northampton.—Smith Coll. Miss'y Soc'y, 25 00
Old Colony Branch.—Miss F. J. Rannels, Treas. Lakeville, Precinct, Aux., 70; Fall River, Ladies' F. M. Soc'y, 35, The Misses Thompson, 10, 115 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Monson, Aux., 19.50; Ludlow Mills, Golden Threads, 5; Springfield, First Ch., Aux., 42, Jun. Aux., 70,

Hope Ch., Mission Reserves, 10; Olivet, Aux., 50, Park Ch., Aux., 107.90, 304 40
Suffolk Branch.—Miss M. B. Child, Treas. Arlington, Y. L. Soc'y, 50; Auburndale, Aux., 19.48; Boston, Miss L. B. Chamberlain, 15, Mrs. L. B. Speare, Mitebox, 44 cts., a Friend, 25 cts., Mt. Vernon Ch., Aux., 37, Union Ch., Aux., 34.65, Union Workers, 20, Park St. Ch., 350, Echo Band, 50, Central Ch., Proceeds of Sale, 275; Chelsea, First Ch., Junior C. E. Soc'y, 5, Third Ch., Floral Circle, 10; Cambridge, Shepard Ch., Margaret Shepard Soc'y, 5; Dorchester, Second Ch., Go Forth M. B., 5, Pilgrim Ch., Young Crusaders, 5; East Boston, Maverick Hill, 10; Hyde Park, Jun. C. E. Soc'y, 10; Milton, Girls' Miss'y Soc'y and S. S., 8; Needham, Aux., 20; Neponset, Trinity Cong. Ch., Jun. C. E. Soc'y, 3; Newton, Eliot Aids, 5; Newton Hlds., Aux., 30.93; Newton Centre, Mite Mission, 5; Roxbury, Walnut Ave., Aux., 100, Immanuel Ch., Aux., 25, by Mrs. Ariel Low, L. M., Miss Carrie Ladd, 100.32; Somerville, Prospect Hill, Aux., 25; So. Boston, Phillips Ch. Branch, 1, Phillips Chapel, Juniors, 1; Waltham, Carrier Pigeons, 20; West Newton, Red Banking Co. and S. S., 80; West Roxbury, Helping Hands, 5, 1,306 07
Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Worcester, Union Ch., Aux., 72.38, Willing Workers, 39.28, Piedmont Ch., Aux., 42.45, Salem St. Ch., Aux., 23.65; North Brookfield, Happy Workers, 24; East Douglas, Aux., 42.39, Primary S. S. Cl., 3.77; Warren, Aux., 15.75; Winchendon, L. E. O. Soc'y, 12, S. S., 10; Millbury, First Ch., M. C., 20; Lancaster, Y. L. M. C., 40; Whitinsville, Extra-Cent-a-Day Band, 15.60; Clinton, Jun. Aux., 5, 366 27

Total, 4,304 39

LEGACIES.

Billerica.—Legacy of Mary A. Gleason, 200 00
Ipswich.—Legacy of Mrs. Miriam G. Burrows, 50 00
North Brookfield.—Legacy of Mrs. Sarah B. Reed, Worcester Co. Br., 100 00
Boston.—Legacy of Mrs. Charlotte A. Spaulding, 750 00
Marlboro.—Legacy of Mrs. Sarah E. Miles, 100 00

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Bristol, Aux., 47.32; Providence, Plymouth Ch., Aux., 22, Academy Ave., Aux., 11.25, Beneficent Ch., Mrs. Sarah Frances Wilbur, const. self L. M., 25; Pilgrim Ch., Woman's Foreign and Home Miss'y Union, 50, 155 57

Total, 155 57

CONNECTICUT.

Griswold.—First Cong. Ch., 19 00
East Conn. Branch.—Miss M. I. Lockwood, Treas. Goshen, Y. P. S. C. E., 10; Colchester, Aux., of wh. 40 Thank Off., 120; Norwich, First Ch., Lathrop Memorial Soc'y, const. L. M's Mrs. Mary D. Avery, Mrs. N. Beach, Miss M. E. Wattles, 90.64, Park Ch., Aux., 50; Putnam, Aux., 90, 360 64
Hartford Branch.—Mrs. M. B. Scott, Treas. Bristol, Aux., 25, Junior S. C. E.,

12; Glastonbury, Aux., 36; Hartford, Pearl St. Ch., Aux., 1, a Friend, 15, S. S., 25.70; New Britain, First Ch., Foreign Missy Soc'y, 42.32; Plainville, Aux., of wh. 25, by Mrs. L. P. Buell, L. M. Mrs. C. H. Color, 102; South Coventry, Aux., 11,

270 02

New Haven Branch.—Miss J. Twining, Treas. Ansonia, Aux., L. M. Mrs. W. F. Markwick, 59; Bethlehem, Aux., 35; Birmingham, Aux., 10; Brookfield Centre, Aux., 15.65; Centrebrook and Ivoryton, 90.40; Cheshire, Aux., 3; Chester, Aux., 51; Clinton, Aux., 50 cts.; Cobalt, Aux., 10; Cornwall, Aux., 18; Danbury, Second Ch., Aux., 35; Darien, Aux., 12; Derby, Aux., 86; Durham, Aux., 25; Easthampton, Aux., 39.18; Easton, Aux., 19; Ellsworth, Aux., 10.75; Falls Village, Aux., 10; Greenwich, Aux., 16; Guilford, Third Ch., Aux., 18; Haddam, Aux., 12; Higganum, Aux., L. M., Mrs. Josephine Hubbard, 103; Killingworth, Aux., 11.25; Meriden Centre, Ch., Aux., L. M. Mrs. Harriet M. Murdock, 175; Middlebury, Aux., 25; Middletown, First Ch., Aux., 17.50; Milford, First Ch., Aux., 29; Plymouth Ch., Aux., 25; Milton, Aux., 16; Mt. Carmel, Aux., 63.40; New Canaan, Aux., 38; New Haven, College St. Ch., Aux., 2, Ch. of the Redeemer, Aux., 144.29; Davenport Ch., Aux., 115.70; Dwight Place Ch., Aux., 125.02; Fairhaven, Second Ch., Aux., 5.20; Howard Ave. Ch., Aux., 56.50, Humphrey St. Ch., Aux., 50; New Milford, Aux., L. M. Mrs. Frank A. Johnson, 100; Monroe, Aux., 13.20; Norfolk, Aux., 54; North Branford, Aux., 30; North Madison, Aux., 13.60; No. Stamford, Aux., 11; Norwalk, Aux., 30; Orange, Aux., 33; Redding, Aux., 27; Ridgebury, Aux., 7; Sharon, Aux. 95.33; Southbury, Aux., 14; South Norwalk, Aux., 70; Torrington, Aux., 27; Trumbull, Aux., 37; Waterbury, Second Ch., Aux., 88.54; Westchester, Aux., 12.73; West Haven, Aux., 27; Westport, Aux., 40; Wilton, Aux., 40; Woodbury, North Ch., Aux., 44.75. Societies of Christian Endeavor: Ansonia, 23; Branford, 15; Chester, 5.50; Cromwell, 1.25; Danbury, First Ch., 10; Deep River, 2.91; Essex, 15; Guilford, Third Ch., 25; Hadlyme, 2; Higganum, 39; Ivoryton, 25.83; Middlefield, 18; Middlehaddam, 5; Middletown, First Ch., 25, Juniors, 4.73, Third Ch., Bethany Chapel, 16.24; New Haven, Centre Ch., 18.64; Church of the Redeemer, 16.22; College St. Ch., 25; Davenport Ch., 17.25; Dwight Pl. Ch., 12.25; Fairhaven, Second Ch., 5.12; Grand Ave. Ch., 95.40; United Ch., 125; New Hartford, 10; Norfolk, 33.74; Saybrook, 12.63; Sharon, 10; Stamford, Jr., 1; Stratford, 16.52; Torrington, Third Ch., 7; Wallingford Ch., 21.35, Jun., 3; Washington, 20; Waterbury, Second Ch., 65; Westchester, 14.68; Westfield, 15; West Haven, 12.51; Whitneyville, 12; Winchester, 7.75; Winsted, First Ch., 37.91, Second Ch., 23.31,

Total, 3,913 89

NEW YORK.

New York City.—Miss H. L. Todd, 4.40,

"W. C.", 8.25,

New York State Branch.—Miss C. A.

12 65

Holmes, Treas. Albany, Y. P. S. C. E., 10; Brooklyn, Tompkins Ave., King's Daughters, 100, Cradle Roll, Puritan M. B., 5.13, Plymouth, C. Y. W. Guild, 10, Lewis Ave., Aux., 52; Berkshire, Aux., 47.25; Buffalo, Pilgrim Ch., Cheerful Givers, 1, Jun. C. E. S., 30 cts., First Ch., S. S., 15, Reformed Episcopal S. S., 1.40; Binghamton, Aux., 16; Cambridge, Aux., 12, Ocean Pearls, 5; Clayton, Woman's Homeland, Aux., 7.17; Crown Point, Aux., 20; Cortland, Aux., 25; Copenhagen, Aux., 21; E. Bloomfield, Aux., 10.95; E. Smithfield, Pa., Aux., 10, Light Bearers, 5.31; Elton Silvan, Welsh Ch., Aux., 18.50; Flushing, 30.11; Fairport, Aux., 20, Pine Needles, M. B., 10, Sen. Pine Needles, 7.70; Gasport, Y. P. S. C. E., 15; Gloversville, Aux., 60; Honeoye, Happy Workers, 5, Little M. B., 10, Aux., prev. contri. L. M. Mrs. John Reed, 31.50, Y. L. M. S., 10; Le Raysville, Pa., 20; Lockport, First Ch., Aux., 27; Lysander, Aux., 12.40; Hamilton, Aux., 26.50; Brooklyn, Lewis Ave. Ch., Evangel Circle of K. D., 10; Middletown, Crane Mission, 20; Norwich, Aux., 10; No. Walton, Aux., 23; New Haven, Aux., 10, Willing Workers, 10; Napoli, Aux., 10; Neath, Pa., Aux., 11; Poughkeepsie, Aux., of wh. 25, to const. L. M. Mrs. Burton Gilbert, 45; Patchogue, 22; Rochester, Mt. Horr Missy's Friends, 30; Monroe Hill, M. B., 31; Randolph, Aux., 22.40; Sandy Creek, Aux., 8.75; Scranton, Pa., Plymouth Ch., Aux., 20; Suspension Bridge, Aux., 21; Spencerport, Aux., 30; Warsaw, Aux., 10; Walton, Aux., 5; West Bloomfield, Aux., 23. Ex., 17.63,

1,032 74

Total, 1,045 39

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J., Newark, Belleville Ave., Y. P. S. C. E., 10; Orange Valley, Aux., 15; Vineland, Pilgrim Ch., Mrs. E. K. Gray, 5; Westfield, Y. L., 50, Infant Cl., 6.75; Pa., Phila., Aux., 114, Y. L., 110,

310 57

Total, 310 75

FLORIDA.

Sanford.—Mrs. Moses Lyman,

5 40

Total, 5 40

CANADA.

Canada Cong. W. B. M.,

418 58

Total, 418 58

CHINA.

Foochow.—Pupils in Girls' School,

1 38

Total, 1 38

TURKEY.

Harpoet.—Euphrates College Soc'y of Ruth, 10; Woman's Board of Armenia, 31,

41 06

Total, 41 06

General Funds, 10,882 04
Variety Account, 43 63
Legacies, 1,200 06

Total, \$12,125 67

MISS HARRIET W. MAY, Ass't Treas.



CHRISTIAN ENDEAVOR SOCIETIES IN RELATION TO FOREIGN MISSIONS.

BY REV. C. R. HAGER, MISSIONARY IN HONG KONG, NOW IN CALIFORNIA.

IN every well-organized Christian Endeavor Society there is a Missionary Committee. This implies that the organization does not recognize itself complete without this greatest of all adjuncts, the "foreign missionary enterprise." Again, some of the prayer-meeting topics are missionary in their character; hence it would seem that all such societies ought to take a keen and lively interest in foreign missions. The greatest work of the Church is to evangelize the masses, whether at home or abroad, and if the Christian Endeavor Society is the "handmaid" of the Church, then it ought to reach out its hands to the benighted of every land. The very name "Endeavor" of the society would signify that, and certainly no such organization ought to stop with their work at home. These united societies ought ever to inscribe Carey's wonderful missionary text on their loyal hearts: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." The motto of the society ought to be, "Enlarge" and "Strengthen." Enlarge constantly the sphere of its activity and strengthen every new enterprise. Christian character is to be built up in Christ, and the avenues of usefulness are constantly to be widened and extended. That is the mission of this great and unparalleled movement in the Christian Church. The society cannot afford but to give a large place to missions, because missions are the outposts of the Christian Church, and missionaries are her picket line of soldiers. Within these Young People's Societies the love for souls abroad, as well as at home, ought to burn at a white heat. It is not enough, when we have won to the cause of right, all the young people in our neighborhood; there are young men and young women in God's great human family in the heathen world that ought to be reached by the gospel; and who shall reach

them but the young men and young women, strong in faith and strong in hope? These societies ought to be the great nurseries of Christian missions.

The new recruits for our foreign fields ought to come chiefly from these societies. They ought to furnish the missionaries, and, in part, help the Church to support them. Every member should be willing to go at the call of the Master, and if not called, he should be willing to support those who have been set apart, and consecrated by prayer, to the service of the Lord of missions. The time should soon come when these same societies should choose one or more of their number to represent them on the foreign field. One missionary from each Christian Endeavor Society of the land! Is that one of the impossibilities? Not if our faith and our self-denial are coequal with those of Christ.

We ought to expect large things for the kingdom of Christ, for God will always bless the abounding hope and the enlarged faith. What we need to do is to commence to move forward more in this great enterprise. Let us commence with the little, if we are not equal to the great, tasks. The pledge which has been adopted by some societies of giving two cents a week for foreign missions, ought to receive general indorsement by all the societies. Is this too much to expect from those who have pledged themselves to undertake everything for Christ's sake?

One dollar a year from each Endeavorer of our land! Impossible? No, not impossible, but probable, if we deny ourselves as we should. Would not this pledge of consecration from all our societies solve many of the perplexities which young ladies' missionary societies do not know how to meet? Let this two-cent pledge be universally adopted, and the coffers of many a Branch Missionary Society will be filled. Why not let the Y. P. S. C. E. take the place of some of these other societies, and devote one evening every two months to the cause of foreign missions, and pledge themselves one dollar per annum for every member. Is this too much? Ah, no; the Lord of life gave his all to us, and we ought to give him our all; and, surely, we can give to the cause of the dying heathen one dollar per year. Let us move forward in this great enterprise until the goal is reached, and then, in the kingdom above, many heathen will bless us for having sent them the Word of life.

MISS GUNNISON TO THE YOUNG LADIES' BRANCH.

I CANNOT be too thankful for the experiences I have passed through in connection with our school here, and perhaps those experiences are not yet at an end. As far as numbers are concerned, our prayers have been

answered beyond our expectations; for our pupils now number about forty. As about twelve of these, however, take sewing only, they are not so great a help to the school financially as if they took the regular course of study also; hence the school, financially, is looking down rather than up. About twenty-two girls are regular attendants at church, and two weeks ago we had thirty-five at our weekly prayer meeting. Last week thirty were present. Nearly all attend the daily opening exercises, consisting of prayer, singing, reading of the Bible, and a talk on some moral or religious subject. Our boarding department now numbers about eighteen, including the two teachers. This increase of numbers would have been an impossibility in the old building; thus God is using our new building as a means of blessing the school. Its nearness to our own home is a very important thing, too; for Miss Judson is obliged during the winter months, even when not laid up with a sprained ankle, as at present, to have her classes come to her room. When we compare our present conveniences with our former condition, we wonder how we ever got along without them. . . . Miss Judson has under her charge a night school for poor children, which is doing a splendid work, and will certainly bear much fruit in years to come. The head teacher is a young man of undoubted ability, besides having a large and unselfish heart. Since my last writing I have made two trips into the interior, both being very enjoyable. The first was to a mountain town about twelve miles south of Matsuyama, where my companion spent six days last summer. There is but one Christian in the town, a young man in the post office there, who is a member of our Matsuyama church.

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In September, the evangelist from this place went up there for a few days, and in November the same gentleman, with a lady evangelist, accompanied me to the same place. We held two preaching services, which were quite well attended, and made a number of calls. The young gentleman at the post office has been awakened to active effort by our example, and has formed a Bible class among those whose interest has been awakened.

In December, our pastor, a lady member of this church and myself started out in another direction. We began with a four hours' steamer ride from here to Imabari, where we spent the night, taking jinrikishas the next day for Komatsu, a town about an equal distance from Matsuyama, where we arrived about four in the afternoon.

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Since beginning this letter I have made another visit there, taking a road over the mountains and going alone. During two days we had three meetings for children, and two for women, and made several calls. Your

missionary spoke twice to the children and once to the women, in Japanese, and twice with an interpreter. The effort was feeble, but God can use the weakest vessels for his purposes, and he will use us if we are only willing to be used as his wisdom sees best.

I will close the letter with an answer to a question recently asked me, "What does 'Kago' mean?" Now, if I had spelled it "Kongo," no doubt the inquirer would have known at once that I meant a kind of basket conveyance, suspended from the shoulders of two men, which is so common in the East. With the love of a sister to you, one and all, yours in Christ,

EFFIE B. GUNNISON.

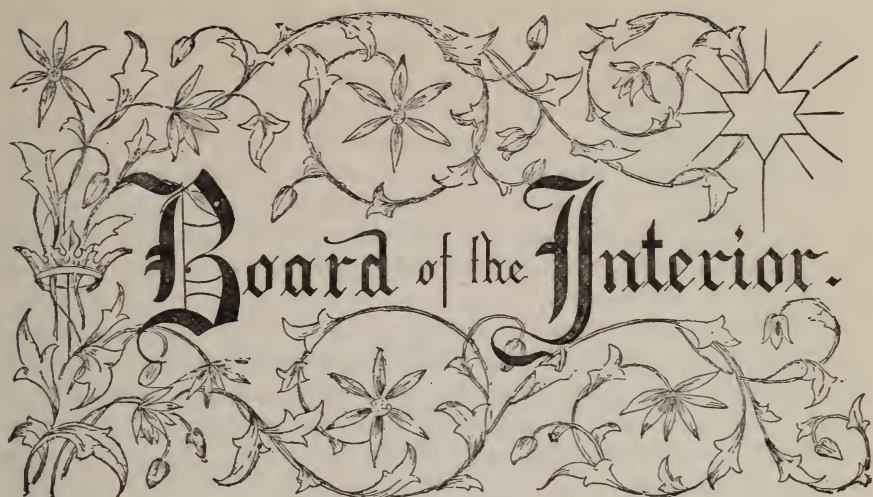
MATSUYAMA, JAPAN.

"ALL ALONG O' LOSIN' THEM THREE YEARS."

BY ALICE G. HOWARD.

IN Kate Douglas Wiggin's beautiful "Story of Patsy," we have a touching recital of the sorrows of a child who "lost three years," and became dwarfed, through a fall. Our tears readily flow for him. Then, why not for the dwarfed and suffering souls around us? Why not, for those who are behind their age in experience? "All along o' losin' them three years" many a soul needs tender expanding. When Patsy was asked, "How could you lose three years?" he replied: "I lost 'em on the back stairs, don't yer know. My father, he got fightin' mad when he was drunk, and pitched me down two flights of 'em, and my back was most clean broke in two, so I couldn't git out o' bed forever till just now." Some are thrown down stairs, some fall down stairs, some are hindered from mounting the stairs, and "them three years" are lost. It is easier to see the hump on a neighbor's back than to try to remedy it. It is easier to see the hump on a neighbor's back than on one's own. "All along o' them three years" we all need compassionate judgment. "Blessed are the merciful, for they shall obtain mercy." Many a backward soul stays hungry, while we "have enough and to spare"; and many times we look on, unmoved, at those who strive in vain to "fill themselves with husks." If they choose to "feed with swine," why should we trouble ourselves with their lost years? Alas for us if God did not consider ours! "All along o' them three years" the prodigal needs our love, the feeble our help, the ignorant our patient instruction. "All along o' them three years" we all need to walk humbly with our God, seeking that "allowance" for ourselves and others which Patsy was so sure could be had for the asking.

BERKELEY, CAL.



THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty hides unseen:
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!

—*Horatius Bonar.*

AFRICA.

INANDA SEMINARY, NATAL.

BY MISS MATTIE LINDLEY.

AFTER an absence of seventeen years I have returned to visit the dear old home of my childhood, and I know you will rejoice to hear that God has blessed the work dear Mrs. Edwards began, and still continues to do. Since I left "wings" have been added and a new building put up, and many trees planted, of three sorts, fruit, useful, and ornamental; then the large gardens

of maize and sweet potatoes show how well the girls have worked. I must not forget to tell you that a laundry has been established, which is now proving a great success. Last year they washed 28,094 pieces; though the profit was only about £60, because the Europeans want it done "dirt cheap." The Coolies and Arabs in this colony make labor cheap. Since this year began twenty heathen girls have run away from their kraals, and asked Mrs. Edwards to let them come to learn, and that they wished to be Christians. Mrs. E. has a true, Christlike heart, so she could not drive them away. In talking with them I find God's Spirit has indeed begun a good work, and he will finish it for his name's sake.

It has pleased me much to visit the homes of some of our old pupils who are now sending their daughters to Mrs. E., and some even wish to make Mrs. E. a present of a daughter, feeling that she would train her better. When Mrs. E. celebrates her twenty-fifth anniversary of missionary work next November, we shall all sing the 150th Psalm as loud as we can. You might come to help us sing!

I must tell you about one girl from the kraal who ran away to come here to learn more about the Word of God. Her home was a double-dyed heathenish one, for her mother was a witch doctor, with long locks of hair hanging down like a deep fringe, and almost in a dripping state with oil and red clay. This girl went home in the holidays; while at home her sister died, and when they went to bury her, this young Christian said to her father, "It is not right to bury her without a prayer." He assented, and told the bearers to put the body down, and asked his daughter to pray. Her mother died soon after, and now she feels it her duty to stay at home to care for her father. We hope her story is not yet finished, but that many may be brought to the Lord through her life for Christ.

My work this year is to be at Umvoti, Natal. Do ask the Christians to pray for us, that the time may now come "when a nation shall be born in a day."

I hope, if it is the Lord's will, that my work may be entirely as an evangelist. It is owing to the Misses Stokes' great generosity that I am able to come here now.

The first Sunday I spent at Umvoti, 15th of January, two weeks ago, five young people rose and knelt for prayer. They gave their hearts to the Lord, and now we must see their new love in doing the will of God. "If ye love me, keep my commandments," seems to be the only true test. May our Lord's last prayer be answered now, that we may all be one. Till we meet in the heavenly city may we be united in His love and service.

CHINA.

PEKING, March 25, 1893.

MY DEAR MRS. BLATCHFORD: Thank you so much for the Mizpah Calendar. What a comfort it is, and how have we lived without it all these years? It brings us so near to each other, and, what is far better, nearer to our Saviour. Last night I wished as I never have before that China was nearer America. Was I homesick? do I hear you ask; no, not that. I will tell you why. The head Bible woman, our dear Mrs. Ah, came in with face all aglow; and for what? Because she had been into five new homes and preached Jesus, the sinner's friend. Five new homes! I could hardly believe my ears. To be sure I have been praying all the time for doors to open, but my faith could not take in five in an afternoon. Did we not rejoice? Then it was that I longed that you, dear sisters, might know and rejoice with us. After she went home I could not but follow her, and again talk over the wonderful answer to prayer. I will tell you how she came to go there. About a year ago a woman, Mrs. Chang, united with the church. She is tall, and a fine-looking woman. They are very comfortably situated, and she is nearly fifty. Before she became a Christian she gambled from morning till night, and these five families where she yesterday took Mrs. Ah, were the ones she gambled with. They were very much delighted with what they heard, and have asked her to visit them again. After Mrs. Chang became a Christian she took all the family gods and burnt them; had a bonfire in the court. Mrs. Ah, went there at all times of the day to see if she had given up gambling, as she said she had. She always found her reading the Bible. She has made wonderful progress. We hope she will make a Bible woman. She is going out every day with the other two, and every one likes her. I must tell you what a nice thing she did one day this week. I took her with me when I went to make some visits. At one place a man, dressed in silks and satins, can in. He was what we would call in America "a dude." He sat down not far from me on the kang, and simply stared at me in a most annoying way. I did not know what to do, as I knew if I said anything to him that it would take the attention of the women away, and they were all listening very intently. I could not change my seat, and so I had to suffer the insult. When it was getting where I could not endure it, a woman with a baby came in, and this dear Mrs. Chang got up and said to her, "You take my seat," while she came over and sat down in front of me in such a way as to completely hide me from him, for she is a very large woman. He sat a while longer, and several times leaned back to look around her, but he was well met by her; so at last he got up and went out.

When we got out I asked her if she did not suffer from the heat, for she was next to the stove. She said yes, she was warm, but she was going to give that man a chance to look at her for a while. You can imagine how sincerely I appreciated her kindness and thoughtfulness. All this did not disturb the meeting, and I felt that if the Evil One thought he was going to interrupt us, he was defeated.

In about ten days I am going down into the country for a three weeks' trip. I hardly see how I can go, for it leaves the city house-visiting undone, and yet the country work is so very promising and necessary. We do so need another lady to help in the day-school work and woman's work, as both, with the country work, are growing beyond the care of one. There are now some fifty-five places where the Bible women visit, and I have been with them to thirty-four of them. There are some that as yet the Bible women have not asked if they would receive me, as they wanted to first strengthen their own hold. Then there are other places where I cannot go because of the neighbors. We have two day schools, and hope to start another next week. It will be, we hope, the beginning of the "Emily Ament Memorial School." We have already heard of the sad affliction that has come to Mr. and Mrs. Ament and all of us. Dear little Emily had been all winter every Sunday to the North Chapel, and though only eight and a-half years old, had started a little Sunday-school class of four or five little street girls. These came every Sunday, and were much devoted to their teacher, who taught them to sing, and told them over and over again the wonderful story of love. One very cold Sunday as we were coming back from there, she said to me, "Oh Miss Russell, if we only knew just how to say it so that people would believe us when we told them Jesus loved them!"

We have long been trying to find a place near there for a school, so that the little girls might be taught to read. She was very much interested in it, and now we are anxious to get a small place if we can, and have a permanent memorial school. Her work made an opening in two homes for the Bible women. Eternity alone will reveal the full results of the little girl's influence.

There has been a great deal of sickness among the foreigners this spring. A young man in the Presbyterian Mission, who has only been out a little over a year, died about a month ago of smallpox. We know He doeth all things well, and so we have to trust that what we know not now, we shall some day. That God may richly bless all these providences unto us is our earnest prayer. Please remember me to all the ladies at the rooms.

Sincerely yours,

NELLIE N. RUSSELL.

LETTER FROM MISS ADA HAVEN.

PEKING, March 11, 1893.

MY DEAR SECRETARY: I received a letter from you so long ago that I dare not look at the date of it; only I know it did not reach me before the summer vacation ended, or I should have answered it then. Whatever does not reach me before September is very likely to be obliged to wait until Chinese new year. We have a fortnight's holiday then, and usually some hope of doing something—the year's examinations are just past, the days are getting longer, orders for girls knitting are usually filled out by that time, and all such miscellaneous work as fills most of the time from September until then is usually nearly out of the way. But this Chinese new year saw very little outside work like writing letters accomplished. Two deaths occurred in the missionary community, one of them right here in our own compound,—that of little Emily Ament.

The vortex of hurry seems to center about Christmas. Miss Chapin and I always say to ourselves as we pause to take breath at bedtime, that we are glad Christmas comes only once a year. But this time it came three times a year, three days in succession. We thought at first that this would make less work of it; but as a matter of fact we found enough to put into those three days, only without the terrible drive, and rush, and weariness of giving our foreign Christmas, then the schoolgirls' Christmas, then the church service, then the Christmas for the servants in the compound, then for the neighboring compounds of Chinese Christians, and all along the worry for fear lest some one should be left out; and after all is over then cleaning up after the scrimmage, for it makes our houses a perfect cyclone of wrapping paper, and strings, and rubbish. This time, as I say, Christmas came three times a year. First, there was Saturday. That day we could have our foreign Christmas, and get that well out of the way before the rest came on. And then Sunday was for the religious part of Christmas, of course, leaving Monday free for Chinese presents. And then, I suppose just because we are in the habit of being up to the eyes in work at Christmas time, we had to fill out these three days to a full measure.

On Saturday we trimmed up the church with all the flowers we could muster—mostly leaves, it must be confessed, but green, nevertheless, and mottoes and a gilt star. We let the girls share this with us, outlining great Chinese characters on white muslin, and then filling up the space by sewing on sprays of arbor vitæ. This was for two mottoes for the side of the room over the windows, "Glory to God in the highest," and "On earth peace and good will." The children were much rejoiced because all who wished were

allowed to have a hand in this. The littlest washed the arbor vitæ. The second division broke off the sprays. The third picked out the large perfect ones for the motto. The fourth wove the broken ones into six large wreaths. Only the largest, of course, could work the motto. And then, when all was used that could be used either for mottoes or wreaths, some girls who had not been in any of the other classifications, took the small, broken bits that were left and wove them into festoons. It gave my room quite a Christmas air to have all this evergreen about, and so many happy girls working over it.

On the morrow a number of them were to keep Christmas in the very best way, by joining the church, nine of them in all, as well as some others to join on probation. One of them looked up from her work and said, "I wish we could each have a bit of this evergreen." "Why," I asked. "So that we could wear it to-morrow to church," she said, "as a sign we wish to receive the King." I did not tell them they were mixing up Palm Sunday and Christmas, but let them have it to carry out their own symbolism. It is the first time they had ever seen evergreens used in decorations, though they had heard of the children of Jerusalem using branches of trees to welcome their King. We are going to keep Palm Sunday this year, with an idea, too, of preparing and holding ourselves in readiness for the coming King. But to return to our Christmas: I was glad that all the preparations did not drive out of their heads the occasion before them.

One said, "I am going to be praying in my heart all the time that I feel the water of baptism on my head, that the Lord would wash my heart." The services of Sunday were an occasion they will not readily forget. Sunday morning, too, we had the anniversary of our little Home Missionary Society, when the girls who have been working so hard to supply destitute girls with clothes, so that they could come to school, brought their gifts and gave them to the Lord for a Christmas present, and asked his blessing on the girls who, by this means, were allowed to come to school. Then the next day the girls had their presents, and in the afternoon there was a general tea-drinking and magic lantern exhibition in the chapel, and in the evening games; and so the measure of the day was filled up. The next sensation in the school was the annual examination, and then the Chinese New-Year vacation. They are back from that now, and all is running as usual.

We do need another lady to help in the work. I am afraid one of us will be obliged to leave our work to go on a country trip with Miss Russell. We are too short-handed. Who can we get to come to us?

MICRONESIA.

EXTRACTS FROM MISS JESSIE R. HOPPIN'S JOURNAL LETTER.

May 6th, Kusaie.—Went around to the Barnaba settlement and stayed all night. Mr. Channon lent me Tamararawa and his little canoe. I started about seven in the morning and took no food with me, because I wanted to see if I could live like a native. When I reached there the women all came out to welcome me. I think they had an idea that I was going to visit them, everything was so neat and clean. The walks had clean white sand and coral stones put down upon them.

I was taken directly to Manibure's house, which was the best of all the houses. It was large, and clean, and airy, having a veranda made by its projecting roof all around it. Here the women from all around gathered together and talked, while some braided mats. And what did I eat? I had been established among the women but a few minutes when the cries of a swine rent the air. Then I knew what was coming for dinner. Along about four o'clock the dinner was brought in on some large white plates. There was some breadfruit, and taro, and a quarter of the above-mentioned swine; and a small being he was. This was my dinner, set before me on the floor. I supposed the women intended to eat with me, but soon found that they were preparing to eat just outside the door, some roasted bananas forming the main article of diet. I lifted up my voice and objected: "What!" said I, "have I come all this way, and now I must eat alone?" With a laugh they all started up, and soon we were seated in a very social way in a circle around our dinner, on the mat. Then there was a general stir, for if they were to eat off the plates which held my food where was my plate? I saw their trouble, and assured them that for once I wanted to eat like a Barnaba. At this they expressed great delight, and exclaimed, "She is a real Gilbert Islander, and there is no hiding anything from her!" After dinner came young cocoanuts, and later a coconut shell full of freshly gathered toddy.

Oh! I forgot to tell you about the "finger bowl,"—a large granite-iron dishpan half full of water, which was passed to me to wash after dinner. It will seem funny to you, but the pan was clean and bright and the water clear and cool, and I did enjoy putting into it both hands and face. In the time between dinner and darkness I went to see where the church had stood before our hurricane. There were four huge posts left standing, and the stone floor also remained to tell that once there was a church there. In the evening all the men, women, and children gathered in Manibure's house, and we had evening worship all together. Then we talked about the church and about church service on Sunday. They wanted to have a meeting next morning. So it was agreed that they should meet in same room next morning.

Taramarawa read some Scripture verses, and talked to them about forsaking their sins and building again their house of God. He talked well, and after several prayers the men said they thought they could build the church again, and that in the meantime they would meet to sing and pray each Sunday, asking one of their number whom they all agreed in calling a good man to lead them. The women, too, are going to try and keep up a weekly prayer meeting. Nei Riano was willing to lead them. No one found any fault in her, and when I suggested that they take turns in leading, they said, "No; we are all weak, but she is strong." The fact was that nearly all of them had sinned, but she has stood through it all. She and Nei Kabuoro both show their inner Christian life in their faces. It was Saturday afternoon when I came home.

July 22d.—Aboard the Morning Star while making her trip to the west: In the afternoon of Friday we lay off Ngatik, and a boat was sent in to take Miss Foss ashore. Captain Garland let me go, too, and here I had my first experience of going ashore over the breakers. Do you remember when you used to swing, how you felt when the swing went up through the air to a great height? Well, that is how I felt when our boat poised upon a big wave, shot ahead, and landed right side up with care upon the reef. It was late in the afternoon before we went ashore, and so our stay was short. A great many little children were on the shore to meet us. I was more impressed with the number of the children, and with their bright, expressive faces than with anything else. Solomon went ashore with Miss Foss, and held a short service in the church. In the meantime a squall had come up, and in addition night had come on. The Star put out a little farther, and to my inexperienced eyes the prospect of getting to the ship again looked pretty black. After a time the rain let up a little, and the mate came to say that it was a good time to go. A crowd of natives were waiting on the shore to help us out to the boat, as the tide was still low. Two men carried Miss Foss, and two more carried me, while others walked along beside us, jabbering and looking up into our faces. One man carried a torch so powerful that we could see clearly enough the faces of those about us. At length, after a seemingly long season of riding in the above-mentioned manner, and of being jolted and threatened with falling headlong into the water, we came to the boat. It was quite near to the breakers, so that the noise of them on the reef drowned all other sounds. Miss Foss and I were put into the boat, and then the men who manned, assisted by the natives, surrounded the boat and began to push it out into the breakers. I wish I could picture the whole thing to you just as it was. Imagine two lone, lorn women sitting in a boat; around it a complete circle of faces and an inner circle of

hands ; a little to our right a native, his long, black hair falling over his bare shoulders, his only garment a short, red shirt. In his hand is the torch, which lights up the water for a great distance around us, and gives a weird look to the faces around the boat. They wait for a wave to come, then with a shout shove us ahead about a boat's length ; then wait again in like manner, until at length we reach the point where the great white breakers loom up ahead of us, and we know we are to go through them. The natives keep their hold on the boat until we have reached the outside edge of the reef ; then our men jump into the boat ; the natives give us a tremendous push ahead, and then rush back to a more secure place on the reef. Our men are too slow about getting their oars into place, and the boat is once more carried back upon the reef. Once more it is pointed seaward. The men stay in the boat, fix their oars in place, and the natives once more push us off. This time we meet the breakers face to face. It seemed as if each one that struck the boat would be too much for it ; but it came through all right, and in a little while we were again at home on board the *Star*.

TURKEY.

STORY OF LUCIA.

BY MISS IDA MELLINGER.

IN one of the meetings a Gregorian, seeming much interested, asked me to go and see a friend of hers and read the Word. I consented, and she accompanied me to the house. The one room, used as kitchen, dining room, bedroom, and reception room, was especially clean. The pale, sweet face and wistful, soft, black eyes of the suffering woman won my heart at once ; and, with a prayer for guidance, I sat beside her and listened as she told of the past two years of pain. Her husband had taken her *untraneek* (the first born), and gone to a distant city for work. She mourned much over the separation, and at last her delicate frame succumbed to disease. Leaving home here means so much, because few know how to write or read, and the home friends may not hear for months or years.

The visit seemed to comfort her, and she asked many times if we would come again. Some time elapsed before we could go ; and she received us with a very sad face, and said at once, "I have longed for your coming, but I have no money to pay for your reading." She supposed we also received a fee for such visits as the priests do, and attributed our seeming neglect of her to the fact that she had not paid us. I then gave her the verse, "The blood of Christ Jesus cleanses us from all sin." The verse seemed just what she needed, and she contentedly rested her head on the cushion, and repeated it with closed eyes.

Last week as I visited her I could see the end was not far distant, and talked to her a little of heaven and Christ; and she said she wanted to go, and, closing her eyes, she prayed, "My Christ Jesus, let thy blood cleanse all my sins." This time I saw her bright-faced boy of twelve, who spends his days in the market, being an apprentice, yet always kept the little home so clean for his mother.

Yesterday I sought the home again. The hush in the yard before I reached the door told me she had gone. I felt I had lost a dear loved one as I glanced toward the corner where she had so long lain and found it empty. The mother was in the room, and quickly welcomed me, saying: "You must be the one Lucia so often spoke of. I want to tell you something. Through all her illness she wept and mourned much, till about a month since I came and found her happy and quiet. I asked her why she was not weeping, and she said, 'Christ's blood has cleansed me from all sin.' Since then she has never cried and never complained. She spoke of you often, and said you told her how Christ could forgive sins. When death was near she said: 'Only one thing I want, and I want it, oh, so much! I desire to see my *untraneeek* before I die.' For a few moments she was quiet; then looking up suddenly, she exclaimed, 'Oh, it does not matter at all!' and immediately she was gone. We often found her praying before the end came, and she always mentioned the blood of Christ which had cleansed her sin."

The neighbors came in when they saw me there, and each one repeated the verse, saying that Lucia had taught it to all who came to her room.

This poor woman never heard the Word read, before our visit to her, except in a language she did not understand. Thus is illustrated the power of the gospel to save all who hear and obey.

OORFA, TURKEY, Feb. 25, 1893.

For the Coral Workers.

AFRICA.

LETTER FROM MISS NANCY JONES.

Your missionary, Miss Jones, made a little visit to Natal, to which she alludes in this letter. It was written after her return:—

KAMBINI, INHAMBANE, EAST COAST AFRICA,

March 17, 1893.

I HAVE been quite busy since coming home. There was so much that I wanted to teach the children, and my own needed clothes. They told me

that they had to mend their dresses every night. I found them very good housekeepers, as everything was neat and clean.

I began school on the 9th of January. The children seem so anxious to study that they have not asked when I was going to have a vacation. Usually they count the moons, and when they see the third one they begin whispering around, "Ask when she is going to give us a vacation." I give a class lessons in English every evening, and if my head aches very hard, as it sometimes does, there are sorrowful faces when I say, "I am not able to teach you this evening." They are a bright set of boys, and often I bear the pain in my head rather than disappoint them.

One of my pupils has recently given his heart to the Saviour, and is rejoicing in the new hope. He came in last Saturday evening and said he wanted to talk with me, asking if I remembered how he disobeyed me when I first came here, nearly five years ago. I said, "Yes." He said: "I have not forgotten how sinful that was all this time, and I ask your pardon. I am a new boy now; I have the love of Christ in my heart, and I wish to do right. I love you, for you are my friend, and you have taught me the right way, and I want to help others to do right." We had a quiet talk and a season of prayer together, and the Holy Spirit was in our hearts, and we were both happy. I cannot help thanking the Lord for every one that takes a stand for Christ, for I believe after awhile the whole lump will be leavened. This boy was only about seven or eight years old when I came here, and I was so glad he came to me to make it all right. He has had a good influence in the school the whole time, and has watched over his little sister, and kept her at school even when all her playmates refused to come with her. There are others in the school whom I hope will soon decide to take a stand for Christ.

I had a delightful visit in Natal with the friends there, and I am feeling quite well and strong again. It has been very hot here since October. This has been an exceedingly warm season. Mr. and Mrs. Ousley expect to return to America soon. If so, and the Gazaland Mission is started, I expect to go to Natal and join them when they go. I shall go in company with Mr. and Mrs. Bates.

I went to the kraal a few days ago to see a woman and her daughter who have the leprosy. They are a pitiable sight. The girl has lost nearly all her toes, yet they both work, and the girl has a child to support. She has been married, but her husband did not finish paying for her, and her father brought her home. I enjoy my work here. My heart grows more warmly attached to it as the years roll by.

Home Department.

STUDIES IN MISSIONS.

THE BIBLE IN MISSIONS.

Its Diffusion. Note into how many languages it is now translated. How many of them in India? Give facts respecting the Bible in China. What steps are being taken to secure a new translation? How many agents are employed solely for its distribution in foreign lands by the American Bible Society? Give something of the work of the British and Foreign Bible Society. See reports of the Bible Societies, 1891-92.

What Share have Missionaries in this Work? Note first the work of translation, then the work of distribution. See the "Ely Volume," page 228; also "Report of the London Conference," Volume I, page 295; also "Reports of the Missions." "Ten Years on the Euphrates," has some interesting glimpses of the work of the colporters and village Bible societies.

The Work of the Bible Woman: See *Mission Studies*, October, 1892; also "Bible Women of Madura," June, 1893.

How it Meets the Needs of the Human Heart: Read "The Bible in India," in the *Missionary Review*, April, 1888, and "The London Conference," Volume I., page 198. Missionary literature abounds in illustrations of this point.

The Eagerness with which it is Sought: See "The London Conference," Volume II., page 306; also "Life of Dr. Paton," Part I., pages 126-127.

The *Mission Studies* for July contains information on all these points that will be helpful in the preparation of talks or papers.

CHRISTIAN GIVING.

BY MRS. L. M. LINCOLN.

WHAT is Christian giving? What shall be the law to us as Christians concerning this duty?—a duty which is pressing upon us more and more as the kingdom of God draws nigher, and the evangelization of the world is laid on our hearts as something to labor and pray for. To my mind the question narrows itself down to this: What proportion of income shall we give or pay toward Christian and benevolent objects? God in the Bible answers this question, and he should know. Lev. xxvii. 30, "The tithe of the land is the Lord's." Not shall be, but is; and it was twenty years after this that God directed that the Levites should be supported from it.

To go back to examples of the performance of this duty. Abraham gave tithes to Melchizedek more than four hundred years before the giving of this law by Moses. Jacob, a poor homeless, fugitive wanderer, vowed the tenth, and in twenty years returned with flocks, and herds, and camels, men servants, and maid servants; for the man had increased exceedingly in spite of the covetousness of Laban. The Levites, who were supported by the tithe of their brethren, were in turn commanded to give their tenth to the Lord, "even of all the best thereof."

Perhaps some one says, "This was under the old dispensation." What says the New Testament? In Matt. xxiii. 23, Jesus says, "These ought ye to have done, and not to leave the other undone." These are His words to the Scribes and Pharisees: "Ye do well to pay tithes. It is your duty; but ye ought also to do judgment, mercy, and faith." So also Luke xi. 42, to the same intent; thus directly sanctioning the same proportion.

But says one, "Is this all we owe? Do we not owe everything to Him?" Certainly, inasmuch as everything really belongs to him. There is only so much money, so much property in the world. What we call ours belonged to some one else before. It will belong to another when we leave it; but while in our possession we are accountable for its use. God does not ask us to give or pay it back, or transfer it to others. Whether we accept the fact or not, we are His stewards for the entire amount; and we, not another, must render the account of our stewardship in all he lends us. Tithing our income is a tangible recognition of God's real ownership of our substance, and his blessing naturally follows such recognition. It is God who promises, "He that honoreth me, I will honor." "Honor the Lord with thy substance; so shalt thy barns be filled with plenty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

That these promises of the Bible for the payment of the tenth of income back to God do not refer solely to spiritual blessings, may be seen from the whole of this third chapter of Malachi, which is perhaps the plainest in the Bible on this subject.

One says, "Would not these arguments lead me to pay the tenth from selfish motives?" I answer, they are God's promises, and it is right to keep in mind the reward that follows doing right. In short, it pays in the highest and best sense, and also in the lower sense of the word. It pays in spiritual

blessings; it pays in peace of mind in having a question of duty settled. It takes away from us the responsibility of how much we shall give, and transfers it to God, and permits him to decide whether it shall be little or much, as he shall prosper us. It permits us to have the blessed sense, the honor, of being in partnership with Him.

Let us look now at what would result if all the membership of all denominations should follow this plan of tithing their income. Government officials estimate the annual income of the entire population of the United States to be a little over seven billions of dollars. This gives to every man, woman, and child, an annual income of a little more than \$175, or 55 cents a day. No one will claim that church members are below the average in wealth and material prosperity. Take, for example, our own denomination, the Congregational; estimating the number of active members at 350,000, and children and adherents at as many more, or a total of 700,000, and multiplying this by 55 cents, the daily income of each, and then by 365, and tithing it, we have in round numbers over \$14,000,000, as the tenth of the annual income which Congregationalists should pay yearly for charitable, benevolent, and Christian purposes. And suppose all Christians of all denominations should do this, not as a duty, merely, but finding in its performance a pure and sure delight; how long would it be before the gospel would be preached to every man, woman, and child on this globe? How long before the millennium would dawn?

THIS word of cheer came from distant Nebraska. "Children crave something new to spur them up, and the miteboxes prove a grand incentive to work for missions. Country children have so few pleasures that they welcome any new excitement. Some of the boys are earning pennies catching gophers, dealing in poultry, saving rags for the ragman, selling bottles of horse-radish, and some of them will have missionary gardens. Quite a number of the children have pennies given them by their Sunday-school teachers to invest."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 18 TO MAY 18, 1893.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Chicago, First Ch., 53, M. J. D., 1, Lake View Ch., 5, Lincoln Park Ch., 11, New Eng. Ch., 16, South Cong. Ch., 91; Decatur, 5; Evanston, 25.50; Hinsdale, 110; La Grange, Mrs. G. M.

Vial, 2.50; Oak Park, 142.83; Ontario, 10; Springfield, First Ch., 15.75; Wilmette, 9, 497 58
JUNIOR: Chicago, Millard Ave. Ch., 30, Lake View, Ch. of the Redeemer, 15; Ontario, Willing Workers, 10, 55 00
JUVENILE: Chicago, Forestville Ch., F. J. H., a child's bank, 43 cts.; Moline, Mission Helpers, 15, 15 43

C. E.: Dover, 5; Granville, 10; Ravens-	40 00
wood, 25,	5 08
SUNDAY SCHOOL: Somonauk,	
SILVER FUND: Abingdon, Jr. C. E., 14.17;	
Cheltenham, Miss S. Pollock, 25; Chicago,	
Mrs. E. B. Skeele, 25, First Ch., 25,	
New Eng. Ch., Sedgwick St., Br. Jr. C. E.,	
25, As. Jr. Rally, 34.32, South Cong. Ch.,	
9; Evanston, 15; Hinsdale, 3; La Grange,	
44.30; Oak Park, 19.38; Princeton, 24.70;	
Griggsville, Mrs. Mary Kenney, to const. L. M. Mrs. B. K. Harvey,	
25,	288 87
Total,	901 96

Omitted from June LIFE AND LIGHT, but the total, 449 20, included in the final total for June number.

ADDITIONAL: Beecher, Mrs. L. B. N., 1; Byron, C. E., 3.70; Chicago, Mrs. J. M. B., 6; Kenwood, Ev. Ch., 154.38, Same, for Silver Fund, 100, Sedgwick St. Chapel, 21.12; Galesburg, First Ch., 42, Same, for Silver Fund, 58; Elgin, 20; Peru, 19; Ridgeland, 24,	449 20
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INDIANA.

BRANCH.—Miss S. M. Gilbert, of Terre Haute, Treas. Elkhart, 11.92; Liber, 7.30,	19 22
JUNIOR: Indianapolis, Mayflower Ch., Y. P. F. M. Soc., 6.45; Indianapolis People's Ch., C. E., 10; Terre Haute, First Ch., Opportunity Club, 5,	21 45
JUVENILE: Coal Bluff, Sunshine Band, 2; Elkhart, Mission Band, 1.70, Sunday School, 7.63,	11 33
CARRIE BELL MEMORIAL: Amboy, Mrs. Charlotte Bond,	4 00
SILVER FUND: Amboy, Mrs. Charlotte Bond, 1; Brightwood, Aux., 3, C. E., 3,	7 00
Total,	63 00

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Ames, 7.50; Belle Plain, 10; Council Bluffs, 14.35; Creston, 12; Davenport, 3, German Ch., 1; Des Moines, Plymouth, 17.73; Earlville, 10; Fairfield, 7.87; Farragut, 10; Ft. Dodge, 12; Genoa Bluffs, 3.92; Glenwood, 7.25; Grinnell, 20.83; Harlan, 2.21; Iowa City, 9; Kellogg, 5.75; Logan, 14; Lyons, 9.44; Magnolia, 3; Mason City, 4.80, Mrs. C. E. Kelly, 6.00; Mitchellville, 3; Monticello, 5.75; Muscatine, German Ch., 3; Ogden, 7.15; Rockford, 5.40; Sheldon, 12.50; Stacyville, 6; Strawberry Point, 4.50,	238 95
JUNIOR: Clay, 7.30; Genoa Bluffs, King's Daughters, 1.08,	8 38
JUVENILE: Grinnell, Busy Bees, E. Br., 20.80, S. Br., 25, W. Br., 40.35,	86 15
C. E.: Madison Co., First, 3; Toledo, 1,	4 00
SILVER FUND: Big Rock, 1; Clay, Jun., 2; Davenport, 15.15; Des Moines, Plymouth, 3; Glenwood, Juv. Soc., 1.60; Grinnell, 26; Lyons, 4; Magnolia, Mrs. Hillis, 10; Montour, 5; New York, Mrs. H. L. Burton, 25; Red Oak, 1,	93 75
SPECIAL: McGregor, A. P. D., for earthquake sufferers near Harpoot,	10 00
Total,	441 23

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Argentine, 10; Manhattan, 12; Topeka, First Ch., 10; Mrs. M. H. Jacquith, 5, Central Ch., 6.40; Wakefield, Mrs. E. M. W., 5, Mrs. Southwick, 1.50; Wellsville, 8.00; Great Bend, Gen'l Asso., Silver Coll., 20.31,	78 21
JUNIOR: Kansas City,	15 00
JUVENILE: Topeka, Central Ch., Willing Hearts,	5 25
C. E.: Sabetha,	5 00
SUNDAY SCHOOL: Topeka, First Ch., Prim. S. S. Cl.,	4 31
Less expenses,	107 77
Total,	98 77

MARCH REPORT.

Blue Rapids, 10; Dover, 5.25; Ford, Silver, 1; Ottawa, 15.80; Wellington, 3.11,	35 16
JUVENILE: Maple Hill, 4; Kansas City, 2.64,	6 64
C. E.: Ottawa, 7.50; Plevna, 6.55,	14 05
Less expenses,	55 85
Total,	18 27

The March total, 37.58, was included in June number.

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 8.50; Alpena, given by Miss Julia Farwell, 10; Covert, 5; Greenville, 18; Kalamazoo, 16.49; Lake Linden, 20; Ludington, 11.97; Olivet, 15; Portland, 4.25,	109 21
JUNIOR: Constantine, C. E., 15; Flint, Y. P. M. S., 3; Traverse City, Bridge Builders, 45,	63 00
SUNDAY SCHOOL: Greenville, from Miss Conover's Cl. of little girls,	5 65
KOBE COLLEGE BUILDING FUND: Ann Arbor,	92
SILVER FUND: Ann Arbor, 1; Detroit, First Ch., from Mrs. Philo Parsons, 25; Grand Rapids, South Ch., 14; Hancock, contributed by nine ladies, and to const. L. M. Mrs. J. G. Johnston, 25; Lansing, Plymouth Ch., 5; Lake Linden, 4; Portland, 2; Richmond, from Mrs. Seth Lathrop, 2.40,	78 40
Total,	257 18

CORRECTION.—In April LIFE AND LIGHT, Michigan's total should be 538.24, not 638.24, and New York's 24, not 20.

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Cottage Grove, 2.50; Lake Benton, 5; Madison, 2.50; Minneapolis, Miss Lora Hollister, 5; Silver Lake, Ch., 14; St. Paul, Bethany Ch., 10, Plymouth Ch., 21.85; Winona, First Ch., 118,	178 85
C. E.: St. Paul, Plymouth Ch.,	19 00
MISSION BANDS: Minneapolis, Bethany Ch.,	1 60
SUNDAY SCHOOL: Minneapolis, Silver Lake Ch.,	2 52
JUN. C. E.: Minneapolis, Park Ave. Ch.,	5 00

SILVER FUND: Coll. at Annual Meeting
Minn. Br., 12; Minneapolis, Pilgrim Ch.,
M. B., 5.54; St. Paul, Plymouth Ch., to
const. Miss Alice E. Andrews L. M., 25,

42 54

Reserved for expenses,

249 51

10 00

Total,

239 51

CORRECTION: In April LIFE AND LIGHT,
4 credited Minneapolis, Vine Ch., M. B.,
should be credited Y. L.

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washing-
ton Ave., St. Louis, Treas. Kansas City,
First Ch., 125; Kidder, 6; Neosha, 10;
St. Joseph, 7.70,

148 70

Less expenses,

148 70

6 95

Total,

141 75

MONTANA.

BRANCH: Mrs. Herbert E. Jones, of Living-
ston, Treas. Chinook,

2 00

Total,

2 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria,
Treas. Alexis, Mitebox Soc., 4.25; At-
water, 7; Berlin Heights, 16; Burton, 10;
Cleveland, Plymouth Ch., 45; Cortland,
5.45; Cuyahoga Falls, 1.85; Hampden, 7;
Jefferson, 6; Kelloggsville, 4.75; Kent
12.38; Lyme, 22.50; Mesopotamia, 5; Mt.
Vernon, 15; Oberlin, 142; Mrs. Dorsett,
5; Paddy's Run, 12.50; Parkman, 10;
Rootstown, 6.84; Sandusky, 10; Toledo,
First Ch., 110; Washington St. Ch., 6.50;
Vermillion, 3.88; Windham, 3.95,

502 85

JUNIOR: Oberlin, Miss Andrews,
C. E.: Oberlin, First Ch., 30.91; N. Ridge-
ville, 3.05,

25 00

33 96

JUVENILE: Berea M. B., 5; Cortland, Lau-
rel B., 2,

7 00

SILVER FUND: Burton, Mrs. E. A. H., 10,
Mrs. A. S. H., 1; Cincinnati, Columbia
Ch., 7; Clarksfield, 12.50; Mesopotamia,
1; No. Monroeville, 5; Oberlin, 14; Pad-
dy's Run, 7.50; Toledo, Washington St.
Ch., 28.25; Wellington, Crocus Circle, 1;
Weymouth, King's Daughters, 1.80;
Windham, 2,

91 05

THANK OFFERING: Windham,

1 75

Total,

631 61

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, Sioux
Falls, Treas. Athol, 3; Beresford, 5;
Deadwood, 6.40; Huron, 5.55; Redfield,
13.17; Rapid City, 8,

41 12

JUVENILE: Iroquois, Young Helpers and
Prairie Chickens, 3; Huron, Willing
Workers, 6,

9 00

SILVER FUND: Alcester, 3.70; Howard, 7;
Huron, 13.25; Ipswich Aid Soc., 2.25;
Watertown, 5; Sioux Falls, Lamplight-
ers, 2.50; Webster, 2; Watertown, Mrs.
Spencer, 1,

42 70

JUVENILE: Huron, Willing Workers,

6 00

Total,

92 82

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater,
Treas. Appleton, 32; Boscobel, 3; Dela-
van, 16; Endeavor, 6.50; Elkhorn, 4.74;
Madison, 25; Mukwonago, 6.50; Osh-
kosh, 20; Prairie du Chien, 4.26; Platte-
ville, 25; Spring Green, 1.25; Tomah,
3.65; Wauwatosa, 13.50; Wisconsin, 3,

164 40

SPECIAL: Washington, D. C., Mrs. Sarah
Thacher Smith,

25 00

SILVER FUND: Appleton, Aux., 13; Brod-
head, Mrs. J. T. Sherman and Daughter,
5; Clinton, 6.50; Endeavor, Miss Carrie
Burnell, 1; Elkhorn, Aux., 45.26; Platte-
ville, 2; Rosendale, 7; Ladies, 7; Wau-
kesha, 5; Wauwatosa, Miss Donita Crock-
ett, 1,

85 76

JUNIOR: Beloit, Second, King's Daugh-
ters, 4.99; Janesville, Laoni Band, 25;
Milwaukee, Gr. Ave., Y. L. M. C., 26.75;
Wyoming, C. E., 4; Whitewater, C. E.,
3.62,

64 36

JUVENILE: Berlin, Junior C. E., 3.29;
Janesville, Junior C. E., 5.72; Milwau-
kee, Gr. Ave. M. B., 21; Platteville, Pearl
Gatherers, 14.84; Viroqua, Coral Work-
ers, 1; Wauwatosa, M. B., 18.65,

64 50

Less expenses,

404 02

17 88

Total,

386 14

LIFE MEMBERS: Janesville, Laoni Band,
Miss Jennie Spoon; Platteville, Mrs. C.
A. Wright.

ALABAMA.

Jenifer.—Emily M. Smith and sister, "Sil-
ver,"

2 00

Total,

2 00

GEORGIA.

Atlanta.—Central Ch.,

12 50

Total,

12 50

MICRONESIA.

Kusaie.—Miss Jessie R. Hoppin, 5; Gilbert
Island girls and Baneba women, for Mrs.
Stover's work in Africa, 5,

10 00

Ruk.—Girls, for Erzroom School,

6 10

Total,

16 10

TEXAS.

Dallas.—Per Mrs. J. H. Gray,
Sherman.—A Friend,

35 00

8 25

Total,

43 25

WASHINGTON.

Tacoma.—Mrs. D. S. Johnston, "Silver,"

1 00

Total,

1 00

MISCELLANEOUS.

Sale of leaflets, 19.15; envelopes, 1.35;
Thank Off. boxes, 3.98,

24 48

Receipts for month,
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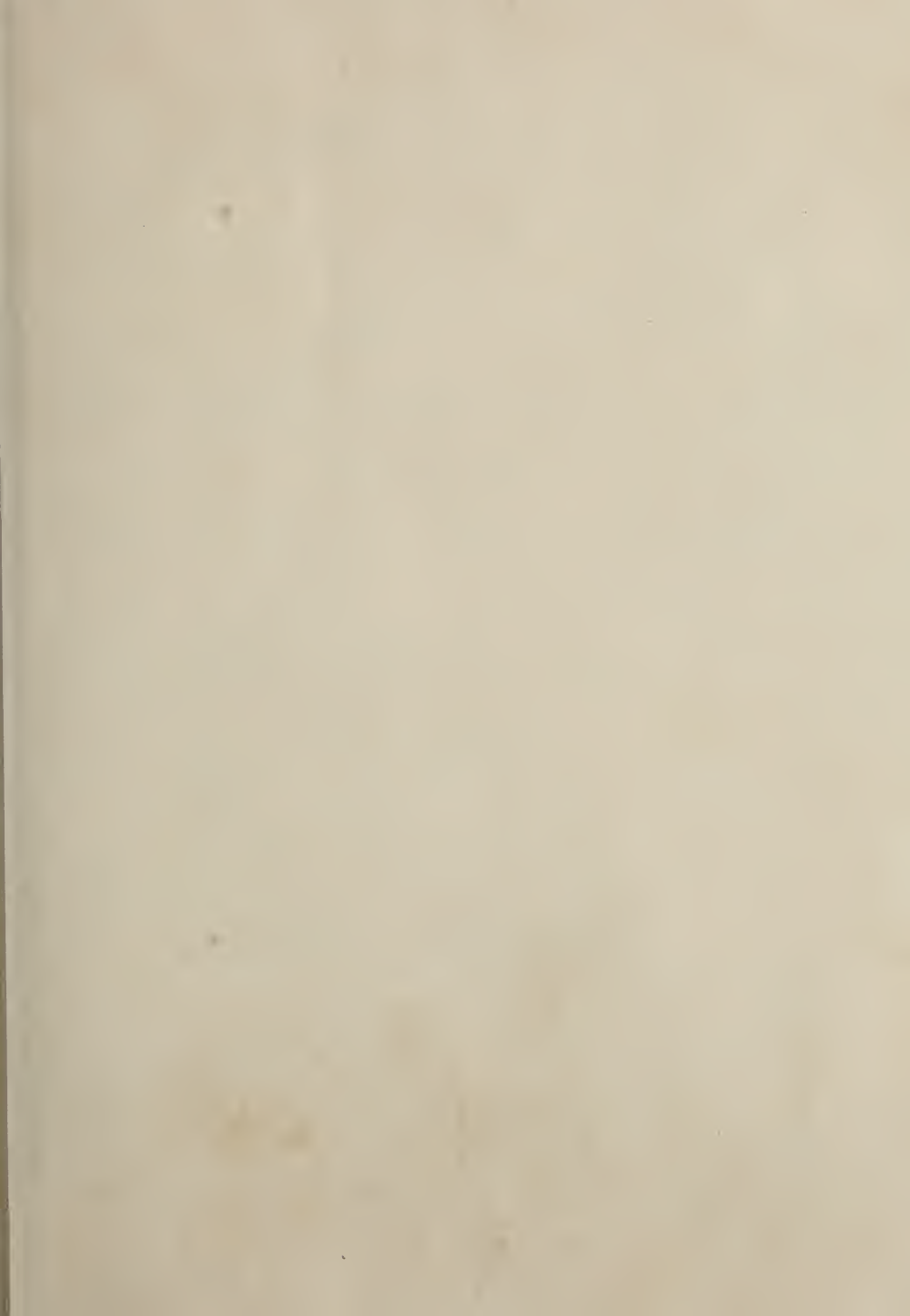
3,355 30

31,156 05

Total since October,

\$34,511 35

Miss JESSIE C. FITCH,
Ass't Treas.



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